Evangelical Christendom.

JANUARY, 1884.

THE MONTH.

In beginning another year, we are glad to be able to announce that the Week of United Prayer appears likely to be observed with much care and earnestness throughout the Protestant Christian world. In our own metropolis various series of meetings have been arranged for in different localities. The West-end meetings will be held daily in Steinway Hall, Lower Seymour Street, Portman Square, commencing at half-past eleven o'clock in the forenoon. The Young Men's Christian Association have arranged for one series of meetings to take place in Exeter Hall, at 1.15 P.M., and another at the Centenary Hall, Bishopsgate Street, daily, at 1 o'clock. The meetings at the Conference Hall, Mildmay Park, will be at 11 A.M. and 7 P.M. each day; and at St. Paul's, Onslow Square, they will be at 5 P.M., except on Saturday. The South London Branch of the Evangelical Alliance have made an admirable arrangement, according to which the six evening meetings for the week will be held in six most important localities on the Surrey side, beginning with the Metropolitan Tabernacle. In places out of London we understand that local arrangements have been made in the same spirit and proportionally on the same scale as in the metropolis; and in some instances there seems to be a warmer co-operation between Churchmen and Nonconformists than had shown itself on former occasions. Believing as we do that such seasons of united supplication are the appointed means for obtaining a fresh effusion of the Holy Spirit, we look forward with faith and hope to the year on which we are now entering, and trust that it will be marked by signal manifestations of His favour and good-will towards His waiting people, who has taught us to draw near Him in full assurance as the hearer and the answerer of prayer.

The wonderful success that has attended the Luther celebration has not unnaturally stimulated the feelings of Englishmen in regard to the desirability of duly commemorating the career of their own great fellow-countryman, John Wickliffe. Born more than a century and a half before Luther, he was the most successful, on the whole, of all those who attempted the Herculean task of reforming the Church of Rome before the actual era of the Reformation. Wickliffe, fortunately, had powerful friends among the nobility, who kept him safe from the malice of his enemies. Like Erasmus, at a later period, he was the unsparing enemy of the monks, and attacked them with a vigour and sarcasm which the witty Dutchman himself scarcely surpassed. His onslaughts, however, touched deeper points than the corrupt practices of the begging friar or the crafty policy of the Court of Rome. He denied the real presence, and exposed the falsehood of the doctrine of transubstantiation. In this he was a true pioneer of Luther's work, and the immediate influence of his teaching was by no means small. Both in England and on the Continent, he had many followers, although, finally, the movement was suppressed

by relentless persecution. England may justly be proud of "the morning star of the Reformation," as he has been fondly called. Oxford, destined afterwards to give birth to the movement under Wesley and that under Newman, was the spot which sheltered for awhile this hardy and enlightened leader in the battle against error and superstition. We trust the commemoration in prospect will be worthy of the great name of Wickliffe and the great Protestant people of England.

LITERARY.

THERE is often a delusive simplification in science which is at once very specious and very misleading. Instead of a true generalization founded on a real resemblance, there is a placing together of things radically different which are made to appear similar. Very often this is accomplished by a trick of language, the same name being applied to different things in different senses without the variation of significance being taken note of. The poverty and ambiguity of language are thus answerable for a great deal of confusion in thought. Many theories which have made a noise in the world have really rested on no better foundation. Very good service to the cause of truth is rendered by those who detect and expose such instances of confusion, and point out that conclusions drawn from names do not really apply to things. In the Fernley Lecture for 1883 we have a very good instance of this kind of service. It is by William Arthur, and is entitled "On the Difference between Physical and Moral Law" (T. Woolmer, Wesleyan Book-room). The Positive system of Auguste Comte, together with the expositions of it by some of his English disciples, are dealt with in a trenchant and masterly manner. The style is lively and somewhat colloquial, with a touch of smartness about it which perhaps readers familiar with philosophical literature will not altogether relish. As the book, however, aims at being a popular treatise on a rather dry subject, perhaps the author has judged rightly of how to make it readable to the many.

The human side of the Saviour's life has been dealt with by many writers of our day with much discriminating analysis, elevated sympathy, and imaginative force. The subject appears to be a most fascinating one, and recurs again and again, as if it were impossible to sound all its depths and exhaust its fulness. There is something in this, doubtless, of reaction from the formulas of a creed in which abstract propositions are laid down concerning the person of Christ, without the vividness that belongs to the manifestation of Himself in His historical setting forth by word and deed. Some who have endeavoured to portray the marvel of His humanity have given it prominence, that they may throw His divinity into the background, either denying it altogether or making but little of it. With other writers, the unique loftiness, the absolute fulness and completeness of His character, and His matchless influence in dealing with every form of human need and human aspiration, have been the cumulative portions of an argument that established beyond all question His divine original. Christ could not have been the man He was unless He had been God as well as man. The more carefully the incidents of His life are studied, not merely in their external connections and surroundings, but with a view to gain an insight into the workings of His spirit and feel the touchings of the power that went forth from Him, the more shall we be assured by the force of an irresistible conviction that He is none other than Immanuel, God with us.

In "Sunrise on the Soul" (Hodder and Stoughton), we have a series of discourses by the Rev. J. Ogmore Davies, Minister of Craven Chapel, London, in which selected incidents from the life of Jesus are handled from this point of view. The author was

brought out of a period of painful religious perplexity by reading the Gospels afresh in a childlike temper, and these studies are fitted to be a "Path for the Perplexed."

Unfulfilled prophecy furnishes a branch of study which acts like an absorbing spell on the minds of many. Those who betake themselves to it seem to lose relish for plainer and more homely paths of inquiry. To pierce the veil which conceals the future has about it an excitement which strangely kindles the imagination and calls forth the fervent aspirations of the spirit. It seems to us, however, that prophecy may be more profitably studied in regard to the part which has been already fulfilled than that which awaits fulfilment. The astonishing correspondence of the accomplishment with the prediction is well fitted to impress the mind with awe at the relation of God's purpose to His providence, and to make us feel more forcibly that it is He who still rules over the earth, the King of kings and Lord of lords. Besides, the localities to which we are led by the study of accomplished predictions furnish scenes of great and varied interest. A very pleasing little volume of this kind has been written by J. Robinson Gregory, under the title of "Illustrations of Fulfilled Prophecy" (T. Woolmer, Wesleyan Book-room). The arrangement of topics is mainly geographical, and it is made more interesting by a number of woodcuts representing scenes and places referred to in the narrative.

A new volume of Ballantyne's Miscellany has appeared, called "The Thorogood Family" (Nisbet and Co.). The boys of the household all do something worth doing, acting on the Fire Brigade, helping to man a lifeboat, or engaged in some other enterprise requiring manly qualities and serviceable to the community. It is a stimulating book for the young, and preaches most effectively to our lads the lesson, "Go thou and do likewise."

A dainty set of tiny little volumes comes to hand in Hodder and Stoughton's Ninepenny Packet Series. Here we have "The Despised Friend," by C. H. Spurgeon; "Stumbling-blocks Removed," by the Rev. J. R. Brooks, D.D.; "Pietas Privata," Prayers and Meditations from the Writings of Hannah More; "Goodly Pearls," a collection of brief extracts from various writers. We like the idea very much indeed, for the wee books are very easily read, well worth reading, good to carry in the pocket, and good to give away to a friend.

Those who hold by evangelical truth are sometimes talked about as if they stuck to something that was utterly commonplace and old-fashioned. They were falling behind, and not keeping pace with the times. They repeated and reiterated the same everlasting story, which had grown so stale that men were sick of hearing it. We want something fresh served up to us, and not the ancient tale which was addressed to our grandfathers and great-grandfathers ages and ages ago. Well, there are ways of speaking the old truth which may exactly suit what men are thinking and talking about to-day. In the "Present Day Tracts," of which three volumes have already been completed, and a fourth is in progress, the Religious Tract Society have made a most vigorous and successful effort in this direction. The various papers are from the pens of distinguished authors, who have been judiciously selected from their mastery of the several topics on which they have written. These topics include the most pressing and important questions on Christian evidence doctrine, and morals. There is a large amount of the latest information, coupled with ust reasoning and clear views, put before us in a little compass. We have, in fact a miniature library, just suited to satisfy inquiring minds among the general reading public when they begin to be alive to the importance of questions like these.

It is well when some memorials of a worthy life appear before there has been time for the freshness of regret caused by death to fade away from the minds of surviving friends under the influence of those new impressions and anxieties which are inevitably produced by the onward current of events. When the place has been only recently left vacant, and the loss still continues to be felt, the words of the departed are likely to command a more earnest attention and prove more fruitful for good. For this reason we are pleased to see that a volume of discourses has been published, selected from the manuscripts of the late Canon Battersby, under the title of "Christ the First and the Last" (Hodder and Stoughton). At the time of the death of the lamented author, we called special attention to the circumstances, and spoke of the services he had rendered to the Church of Christ in general, and more particularly of his connection with the Evangelical Alliance. The present volume is thoroughly characteristic of the writer, showing the clearness and vigour with which he grasped the great principles of the Gospel, and the earnestness with which he pressed them on his hearers. Though not written for publication, they betray no shortcoming in literary excellence of such a kind as is suitable for pulpit ministrations, where the object is rather to speak to the heart and conscience than to stimulate the intellect or gratify the taste. The photographic likeness at the beginning will be a pleasing memorial to his friends, and in its lofty and earnest expression will enhance the impression conveyed by his words of what he was to the wider circle of readers into whose hands the volume may come.

PROTESTANTISM.

Before the echoes die away of the Luther celebration, it may be worth our while to ask again what effect the movement he headed has had on the Church of Christ. It is charged against him that he was the author of the greatest schism which has taken place since the establishment of the Catholic Church. He it was who rent the seamless vesture of our Lord with violent and sacrilegious hand; he it was who, like a self-willed and rebellious child, tore himself from the arms of his loving mother, the Church, refused to be won back by all her remonstrances and entreaties —nay, turned against her with revilings and maledictions, did everything he could to injure her, and would have destroyed her if he could. Is it not enough to fill one's soul with horror to hear of such unnatural ahd wicked conduct, especially when it is called to mind that outside the pale of the Church there is no salvation, and that consequently the multitude of those who have followed Luther have done so to their own perdition? Such language, so plain and undisguised, may naturally be expected from the advocates of the Church of Rome; but hints and echoes of the same kind of thing may be heard from other quarters,—spoken, indeed, with bated breath and with ambiguous reservations, but none the less expressing a pious horror of the sin of schism as perpetrated at the Reformation, and rendered permanent by the very name of Protestant. What, then, is this sin of schism? To separate from the Church. Well, so be it. From what Church? The Church of Christ, the true Church, wherein dwells the Spirit, within which alone is salvation to be obtained. So be it again. Let us grant that so it is. Well, then, the Scripture teaches that every one who believes in Jesus, by that act becomes a member of His body, the Church. All true believers are partakers of the Holy Spirit, and are made heirs of salvation. The true Church is made up of these, and not of adherents to any external organization; for a man may profess and call himself a Christian, and yet have no part or lot in Christ Jesus. To cause divisions even in the external Church is doubtless sinful, if it be done without just and sufficient cause. But such

separation is commanded by God himself, when the professing body of His people has become grossly or hopelessly corrupt: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." The Reformers separated from Rome because Rome had sinned against Christ. Rome tried to tempt them back again, but it was not by curing her corruptions, but by bribes and threats. Luther remarked of one of the agents of the Papacy, "He loved me so very dearly, that he was willing to shed blood for my sake—to wit, my own blood." The gentleness of Rome's mother-love is witnessed to by the fires of Smithfield, the blood that flowed at St. Bartholomew, and the unspeakable horrors of the Spanish Inquisition. Has she ever tried to amend her errors? On the contrary, she has stamped them as incurable by pronouncing herself infallible. The genius of the Papacy has become more intense and concentrated from its very antagonism to the Reformation. As the movement for truth and freedom culminated in Calvin, so the contrary spirit found its most forcible expression in Ignatius Loyola and the Society of Jesus which he established. Within our own days, Rome has proclaimed the two dogmas of the immaculate conception of the Virgin, and the personal infallibility of the Pope; thus putting the crowning touch both to her idolatry and her spiritual despotism. If ever a protest was needed against her teachings and her claims, it is needed now. It has been asserted that Protestantism has failed, because it is a disintegrating system, and cannot command the assent of faith, from its want of authority. True it is that Protestant Churches have had their weaknesses and their divisions; yet, for all that, civil liberty and progress, prosperity and empire, have been secured under their influence; while Rome has cramped and stunted the growth of the nations that have remained subject to her sway. Next to the first establishment of Christianity, the Reformation has been the most important event in history. The same beneficent effects have flowed from each, though variously modified by the circumstances of the time. Protestantism is simply a revival of primitive Christianity. It has been a return to the unpolluted fountain-head, past all the corruptions which have polluted the lower current. The greatest result, after all, has been the salvation of multitudes of immortal souls, through the simple and powerful declaration of the Gospel. Protestantism is the religion of Christ, and Popery is the religion of the priest. The object of one is to enlighten men and save them, and the object of the other is to keep them in blindness and subjection. And the peculiar guilt of Popery lies in this —that she had the Gospel, and has perverted it to serve her own evil ends.

NUMBERING OUR DAYS.

Moses, the man of God, in that prayer of his which has been preserved in the Book of Psalms, makes request that the Eternal would teach us to number our days, that we may apply our hearts unto wisdom. We do not need a voice from heaven to tell us how many days we have lived already, for we can calculate their number for ourselves. The number we have yet to live is hidden from our view, nor will it be disclosed to us in answer to any prayer. It is a secret of Providence with which it is better for us not to be made acquainted. The numbering of which we need to learn the art is that which notes the days as they speed along, and marks their quick succession with thoughtful intent to make them serve the purposes for which they were bestowed. Too often we remain careless of the sliding hours, and only awaken to the consciousness of their rapid flight when they have passed away beyond recall. Yet if a complete and finished life-work is to be accomplished, every portion of our

years must be filled with its appropriate activities. When we are young, it seems to us as if time were almost an exhaustless treasure, of which we may spend with unchecked and lavish hand, and yet have abundance yet in store. By-and-bye we learn that often opportunities come only once and never again return. We look back with regret, and think what might have been had we been more alive to seize the occasion for getting or doing good. Many a sad remembrance, the recollection of many a slip and many a failure, enforces with painful urgency the lesson that there is no time like the present time. Even if we have not entered into the shadows of declining day, we know they are inevitably drawing on, and that we must work while it is day, for the night cometh wherein no man can work. The sowing time is brief, but the time of harvest will be long. We scatter the seed in the three-score years and ten, or it may be in only some little portion of those few years, but that seed will continue bearing fruit after its kind throughout eternity. Let us look to it first that the seed is good, and then that it is liberally scattered far and wide wherever our hand can reach; for whatsoever a man soweth, that also shall he reap, and sparingly or bountifully shall he reap according as his sowing has been sparing or bountiful. Has God given us grace to do somewhat? Let us covet to do still better, that so our last years may be our best.

THE OPENING OF THE WALDENSIAN CHURCH IN ROME.

(Translated from "L'Eglise Libre.")

HAVING received a pressing invitation to be present at the opening of the Waldensian Church in Rome, M. Pilatte, of Nice, Editor of *L'Eglise Libre*, willingly accepted it, and he has since given the following account of the event in his paper of November 30:—

The kind of *fête* in which I have just taken part is everywhere and always interesting; it had to do with the opening of a church. But here, considering on one hand the locality—Rome—where the place of worship has been erected, and, on the other, the Church that is to meet there—the ancient martyr Church of the Valleys of Piedmont—this inauguration is of more than ordinary interest.

Other Churches were provided with places of worship in liberated Rome before the Church of the Waldenses, but if all of them had a right to be there, none had so pre-eminent a title as she—a truly national Church, the only Church of purely Italian origin, and that long before any of the Churches of the Reformation; whose martyrs watered with their blood not only the North, but also the South of Italy, and even Rome itself, where the godly Waldensian, Pasquale, was broken on the wheel, then burnt, and his ashes thrown into the Tiber.

The evangelizing work of the Waldensian Church dates from the taking of Rome by united Italy. Hardly had the Italian troops entered the breach at Porta Pia, when the Waldensian evangelists followed in their train. The construction of a church in the Papal city was at first the bold dream of a few Christian enthusiasts. The dream has become a reality. But what obstacles have had to be overcome!

The site was acquired four years ago. Hardly had the building been begun, when a legal process stopped it. The next neighbours are monks—*Fratelloni*, as they are called. They have a chapel, and the law forbids the erection of a church in the near neighbourhood of another place of public worship. But is the oratory of the *Fratelloni* a place of public worship? The first Tribunal said 'Yes,' the Court of Appeal said 'Yes'; the Court of Cassation reversed these two judgments. Then, despairing of gaining their cause by a new appeal, the *Fratelloni* gave in, and the construction was continued. Building is no trifling matter in Rome, where it is often necessary, in order to reach solid ground, to dig down beneath the ruins of ancient Rome. It was needful to descend fourteen metres to lay the foundations of the new church. At length, the edifice appeared above ground, and was completed without accident.

The site was admirably chosen, on the confines of Old and New Rome, at the corner of one of the principal streets, the finest in Rome—Via Nazionale. The new town is extending with prodigious rapidity. When Rome became the capital of united Italy,

it numbered 180,000 inhabitants; now it contains 310,000. Before ten years are over there will be half a million of people.

Opposite is the superb Palazzo Colonna; at the distance of a few steps is the old Tower of Nero, to the top of which, it is said, the tyrant mounted to enjoy the spectacle of the burning city, set on fire by his orders.

The edifice, which is at once monumental, elegant, and graceful, is of the pure Roman style. The first look takes in its whole height, without perceiving the two large apartments built above the church, properly so called. It attracts and charms the eye, and the exterior, as a whole, far from disfiguring, adorns this town, so rich in ornaments of every age and kind. In the exact centre of the grand entrance, admirably painted in fresco, the escutcheon of the Waldensian Church strikes all beholders. On a large azure background is the lighted torch, surrounded by seven stars, and the ancient motto, *Lux lucet in tenebris* ("Light shineth in darkness").

Let us enter and admire the interior of the church—more successful, if possible, than the exterior. I have heard it criticised as too handsome. I was delighted. The more I examined it as a whole and in detail, the more I was struck with the art and good taste that had devised it. We are certainly barbarians, thought I, compared with our Italian brethren, in the construction of our churches. One would think we were afraid of a little colour, or a little beauty. As soon as we depart from our four walls, coloured grey or yellow or white, supporting a ceiling of the same colour, we fall into imitation of the Gothic, with its heavy pillars and lateral naves, more fitting for Popish processions than for an assembly met to hear the Word of God. Here there is no imitation of the antique, excepting the search for the beautiful, as the end in view. It is, in fact, a modern building for modern Christians, appropriate for worship in spirit and in truth.

At the end, facing the entrance, in a semicircle terminated by Corinthian columns, is the pulpit; opposite this, a tribune and the organ. The church is lighted only on one side, that next the street, by three large windows of coloured glass. The first has in the centre the Lily (of the Valley), with the motto, *Quetor et emergo* ("I struggle and make a place for myself in the sun"); beneath, in Italian and Latin, "To the memory of John Revel, Waldensian, Doctor in Theology." The middle window bears in the centre the escutcheon of the Waldensian Church, surrounded with rich colours, similar to that above the principal entrance. The third window has in the centre the Burning Bush, adopted as the escutcheon of the Free Church of Scotland, with the motto, "Though I burn, I am not consumed;" and beneath, in Italian and Latin, "To the memory of Luigi Desanctis, Roman Doctor in Theology."

But I am forgetting myself in the description of the charming edifice. Let me come to the solemnities of the inauguration.

The inauguration of one church is very like that of another; the description of one might, with slight alteration, serve for the description of all others, changing only the name of the church and that of the preacher. The Bible placed upon the new pulpit; the prayer of dedication; appropriate hymns—that is all. But here, these simple acts, telling on the feelings of those assembled, increased them by degrees till they overflowed. Christians of Rome, friends from various parts of Italy, strangers from various nations, each said to himself when taking his place, "Is this a dream or a reality? Are we really in Rome, whence have gone forth so many decrees of persecution and extermination aganist these same Waldenses who to-day, in peace, in the soft sunshine of liberty, are inaugurating a church for their worship, so long proscribed?"

And when the first of the Waldensian evangelists, the venerable Pastor Meille, of Turin, placed the Bible on the pulpit, and, with a voice trembling with emotion, offered the prayer of consecration (and what a prayer!), all hearts were full—tears, gentle tears of gratitude, filled all eyes.

The Pastor of the Church in Rome, Signor Prochet, President of the Commission of Evangelization, preached the sermon. He began by reading the first part of Rom. i. At a distance of eighteen centuries, this fragment of the Apostle's letter was a striking reality. The desire of Paul to come to Rome; the sentiment expressed of being a "debtor to preach the Gospel to them also"—to these simple words, "But was let hitherto,"—seemed allusions, that every mind laid hold of, to the purpose, so long deferred, of the Waldensian Church to bring again the Gospel to Rome—a purpose, the realization of which was forcibly attested by the inauguration of this church.

Having taken as his text the 17th verse of the portion he had read, Signor Prochet, in an eloquent discourse, to which I listened with too much attention and pleasure to analyze it, emphasized in a striking manner the characteristics of the preaching to which the edifice was henceforth to be consecrated. It is to be the preaching of the Gospel, not attenuated to please the false wisdom or passions of the day; the Gospel of the Cross of Christ, as every man needs to hear it, and to receive it, for the salvation of his soul, and for sanctification of life.

What shall I say of the singing, which mingled with the other acts of worship? How thrilling and animated it was! The organ accompanied, but did not drown it, for the whole congregation sang; they sang, and joy resounded in the hymns.

The 350 to 400 persons who yesterday filled the church did not all belong to the Waldensian congregation. Numerous brethren, members of other Churches, and a certain number of Christian strangers, affectionately joined with them for the occasion. Mr. Piggot represented the Methodists, Mr. Vernon the Methodist Episcopals, Mr. Taylor the Baptists; Presbyterian Scotland was worthily represented by Dr. Scott, who had come expressly from Scotland to take part in the festival; by Mr. Gray, of Rome, and by a third friend, whose name I will refer to presently. Switzerland was there also, in the person, so dear to us all, of M. Peter, Pastor at Naples, the enlightened and zealous friend of the work of Italian evangelization. Lastly, your humble servant—the sole representative, and that without credentials, of France and four churches.

I now refer to the name of the third Scotchman who was present. He has, indeed, a right to a place by himself in this narrative. At the head of the procession which came to occupy the reserved places around the pulpit, walked a man of venerable aspect, with long flowing beard, as white as snow, who attracted the attention of all. It was Dr. Robert Stewart, of Leghorn, the indefatigable friend of the Church of the Valleys, the greatest living benefactor of evangelization in Italy. For forty years he has taken part in the work, giving his intelligence, his efforts, his time, his means, his great influence in Scotland—giving his heart to the work of God, of which the Waldensian Church is the instrument. To him, under God, this church in Rome is due. Without him, it would have been impossible to find the large sums needed for the acquisition of the site and the completion of the edifice, which is now, as it were, the crown of all his labours. Whether he was happy yesterday, I leave the reader to judge. We all rejoiced in his joy, and each one beholding him so radiant, blessed him in his heart.

MARTIN LUTHER AND JUDAISM.

MARTIN LUTHER was born on St. Martin's Eve (November 10th), 1483; so that the present year [1883] is the four-hundredth anniversary of the birth of the great Reformer. It is not within our province to enter into a general investigation of the character and real value of Luther's work. To us, there is an aspect of the discussion of far greater importance; and that, it is scarcely necessary to add, is the relationship between Luther and Judaism—what he owed to Jews, directly or indirectly; what he wrote concerning the Jews; and what he did for and against the Jews.

For the first twenty-five years of his life, Luther came into no relation with Jews or Judaism. In 1505, however, whilst walking in a field with a friend, both were struck down by a flash of lightning. Luther escaped, but his friend perished; and the former vowed, on the spot, that he would renounce the world and become a monk. In accordance with this vow, Luther joined, on July 17th, the Augustine monastery at Erfurt. The reputation for scholarship and boldness in expressing his views which he had formerly enjoyed was so much enhanced by his studies in the monastery, that in 1508 he was called to the Professorship of Philosophy in the newly-established University of Wittenberg. So far, however, Luther had not given much attention to Hebrew; he even asserts that he was twenty years old before he had ever seen the Bible. Luther, however, now entered a world which, if he himself was to powerfully influence its destinies, had already been greatly modified by the efforts of men like Erasmus and Reuchlin. These had, in spite of general obloquy and opposition, devoted themselves to the study of Greek and Hebrew, and had not feared boldly to express their views on the doctrines and literature of the Jews. Reuchlin, in particular, had risked a great deal in his noble advocacy of Judaism

against the calumnies of Pfefferkorn and the forces of the Dominican Friars. In his antagonism to the Pope he had prepared the way for Luther; and this fact both Luther and his opponents were not slow to recognise. Reuchlin was, indeed, just now at the pinnacle of his fame. The Pope, who had ordered the destruction of the Talmud by fire, was dead; and his successor, Leo X., so far from condemning the Talmud, authorized its publication. In 1520, therefore, the first complete printed edition of the Talmud was issued by Daniel Bomberg, of Antwerp; the Jerusalem Talmud being added three years later. It is hardly possible to over-estimate the assistance Luther derived from this thorough-going triumph of Reuchlin and the Jews. If the Dominican lines were broken through so successfully at one point, why not at others? Pfefferkorn was quite aware of the cogency of this reasoning; and about this period he published his last word to Reuchlin, which displays a considerable amount of practical discernment. Why had not the Pope originally followed his advice to burn Reuchlin at the stake? Reuchlin he mildly terms "Head Officer of Villainy," "Teacher of Lies," "Slanderer of the Holy Church," "Falsifier of the Sacred Writings." "You think," storms the defeated Pfefferkron, "that we have at present so much on our hands with Martin Luther, that men will forget you. Reuchlin, I tell you, and believe me, you will not be forgotten. . . . . Had the Pope eight years ago treated you as you deserved, Martin Luther would not have dared even to think, let alone write, what has been urged against Christianity."

We can find no difficulty, then, in accounting for the manner in which Luther prayed Reuchlin for his support and friendship. Not only was Reuchlin foremost among the Hebrew scholars of the day, but his countenance was of great value to one who was, partially at least, about to follow in his footsteps. Erasmus, unlike Reuchlin, replied very coldly to Luther's appeal. He rebuked him for the utter want of moderation in his controversial language.

It was owing to his proposed translation of the Old Testament that Luther first came into direct contact with Jews. During his famous visit to Rome (1510 or 1511), Luther is stated to have made the acquaintance of the celebrated Elias Levita, and to have sat at his feet as a disciple. This friendship must have opened up to the Reformer an entirely new world of scholarship, and that of a kind of supreme interest to Luther in his then humour. Thenceforward Luther appreciated at its true worth the assistance he might derive from Jewish scholars in his arduous undertaking. Heart and soul, he gave himself up to the study of the Hebrew language. Luther seems to have quite caught the Jewish spirit about this period of his life, and throughout 1521 he worked hard at his Hebrew Lexicon. Very characteristic of Jewish influence is the anecdote narrated in one of his own letters. He happened to be staying at an inn, and had disguised himself as a cavalier to avoid unpleasant attentions. Here he is found by two students quietly taking a Hebrew Psalm-book from his pocket and reading therefrom, unconscious of the strangeness of his behaviour.

In the prosecution of his Hebrew studies, Luther owed almost everything to Reuchlin. It is extremely doubtful whether he would have succeeded in obtaining the assistance he so much needed but for Reuchlin's successful campaign. Luther carried into the study of Hebrew the same zeal that marked his every effort, and it is not the least of his performances that he popularized the study of Hebrew in Germany. The rage for Hebrew Bibles and Rabbinical commentaries was so intense, that the supply was utterly inadequate to the demand, and new editions were constantly required to meet the ever-increasing demand. This period, 1510-30, must be regarded as the actively pro-Jewish portion of Luther's career. "For as touching the Church or people of the Jews," remarked Luther in his commentary on Psalm cxxix., "it appeareth by the histories that they were placed in the midst of their enemies, as a goodly rose in the midst of thorns." Yet more outspoken is Luther in a pamphlet which he published in 1523. Its title was, "That Jesus was born a Jew;" under this heading Luther maintains that the enormities of Christianity might well keep the Jews from adopting the new in preference to the old faith. Jews had been treated as dogs, rather than as men; and yet they were the near friends of Christ, and it was the duty of Christians to behave to them as brothers.

In 1522, Luther commenced the translation of the Old Testament; and in the course of this work, Luther assisted at what Matthesius describes as a "Private Sanhedrim." "The friends met once a week, several hours before supper, in the old Augustinian monastery at Wittenberg, which had become Luther's house. Bugenhagen, Justus Jonas,

Melanchthon, Aurogallus, Roser, and several Jewish Rabbis made the Sanhedrim." The names of the Jewish Rabbis are omitted by contemporary biographers; and even Schott contents himself with the remark that Luther was not above seeking assistance from the least likely people, "even from Jews" ("Geschichte," etc., p. 88). Apart from Jewish Rabbis, Melanchthon was the most important of Luther's *collaborateurs*. Melanchthon was an old pupil of Reuchlin's, and, indeed, whilst studying at the Academy of Pfortzheim, had lived in the house of Reuchlin's sister. His real name, Schwartzerd, had been, in accordance with the usual custom, Grecianized into Melanchthon. Thus, irrespective of the direct aid he derived from his Jewish friends, Luther owed much—it is difficult to exaggerate how much—in this respect also to Reuchlin.

The calm was of short duration, and the coming storm only gathered the more strength through delay. But a few years after Luther had so honourably vindicated the Jews against the shameless accusations that were levelled against them, he is found foremost in the ranks of the assailants. And wonderful to relate (though explicable enough to those who form a true conception of Luther's impetuous nature), Luther distances even Pfefferkorn in the violence of his hatred and the bitterness of his insinuations. The birth of this tendency, of this new phase in his conduct, may be traced in the altered tone of his casual references to the Jews in his commentaries and homilies. "Turk, hypocrite, or monk," alternates with "Turk, Jew, or Papist." This indicates a change of tone, but hardly prepares us for what was to follow. "The Jews," he declared, "are enemies of Christ, lovers of cursing only; the seed not of Abraham, but of the devil." A passage in his "Table Talk" will enable us both to trace the change we are considering a stage further, and to arrive at a fairly correct conclusion as to its cause. "The Jews," says our author, "are the most miserable people on earth. They are plagued everywhere, and scattered about all countries, having no certain resting-place. They sit as on a wheelbarrow, without a country, people, or Government; yet they wait on with earnest confidence, they cheer themselves up and say, 'It will soon be better with us.' Thus hardened are they; but let them know assuredly that there is none other Lord or God, but only He that sits at the right hand of God the Father. . . . But they are rightly served; for, seeing they refused to have Christ and His Gospel, instead of freedom, they must have servitude" ("Table Talk," dcccliii.). Luther was, in fact, disappointed. He had fully expected that Christianity, when freed from the vices and follies of Papism, would not fail speedily to absorb Judaism within its fold. With his Christianity, argued Luther, there would no more be a deterrent to Jews to throw themselves, with eager enthusiasm, into the arms of the religion he taught. Let the Jews but hear Protestant preaching, and their conversion was but a question of months. But, alas for his expectations! "The Jews," he bitterly complains, "read our books, and thereout raise only objections against us; they are a nation that scorns and blasphemes, even as the lawyers, Papists, and adversaries do, taking out of our writings the knowledge of our cause, and using the same as weapons against us." A few years after Luther's translation of the Bible was finished, the charges against the Jews of exclusiveness in religion, hatred to Christianity, and child-murder for ritual purposes, were revived. A sect arose, too, at this period, whose fundamental doctrine was the negation of the Trinity; later on known as Unitarians, they were in the first instance confounded with the Jews, and were designated Judenzer, Semi-Judæi. Within a brief space, too, a dialogue between a Jew and a Christian was published, in which the falsity of the Christian interpretations of the Old Testament was forcibly demonstrated, the author of the dialogue being a Christian. Worst of all, in 1541 there appeared a "Judenbüchlein," also written by a Christian, but this time by an active follower of Luther, in which Judaism comes very favourably off in a comparison with Christianity. The author has an ingenious suggestion in explanation of the revival of the child-murder accusation. He asserts that it was owing to the double meaning of the Hebrew word דמים ("money" and "blood"). If, he remarks, a Jewish writer speaks of "a man of money," a Christian misinterprets it "a man of blood." In 1542, Luther replied to all these efforts in his work, "Von den Juden und ihren Lügen." He would never have thought it worth while to interfere with Jews or Judaism but for the falsehoods of certain "miserable, wicked men," who were deceiving Christians with an appearance of truth. Of this work Matthesius, than whom none could speak with higher authority, asserts: "Not that Luther resolved to convert the Jews thereby, but that he cleared the Rabbinical mire from many beautiful

passages of the Old Testament, and warned the Christians against their shameful falsehoods, and at the same time instructed the civil magistrates how to deal with the Jews. Personally, he would willingly have served the Jews, as he allowed several to be baptized, and recommended them to good friends; but they did not remain steadfast to the faith." This, added to what goes before, explains everything. Luther, therefore, stands in a double relation to Judaism. He was its friend, inasmuch as the leading principle of his life inclined him to sympathize with what Papism condemned; and its foe, in that he was ever active and zealous for the spread of the reformed faith. At the outset of his career the former motive predominated; but as his life drew to a close the latter motive alone had weight with him. The injury he did the Jews is inestimable. But this at least we may credit him with: he no more foresaw what widespread influence his attacks on the Jews would in course of time exercise, than he anticipated the results of the Reformation that he inaugurated in the religion of the civilized world.—Abridged from the *Jewish Chronicle*.

A VISIT TO THE WALDENSES.

A visit to the Waldensian Synod is easily accomplished, and is likely to be long remembered. Paris can be reached in a day or a night. Turin is less than a day and a night journey through the Mont Cenis Tunnel. It can also be reached by the Rhine and the St. Gothard Tunnel, by way of Milan. One who admires the shores of the Mediterranean can pass from Marseilles to Genoa, through a land of olives, past feathery palms, stopping at white embowered towns, gliding into and out of numberless tunnels, and for the most part in sight of the blue sea studded with white sails. When one has reached the large and lofty railway station at Turin, he has no difficulty in finding the train that starts westward four or five times a day. It used to have its terminus at Pignerol, and thence for a dozen of miles the traveller had to use an omnibus, which somewhat suddenly revealed that the Valleys are poor, for its equipment was such. But a few months ago the extension to La Tour has been completed. Though this is vastly more comfortable, one is almost sorry that the seclusion of the Valleys should be invaded by the iron horse, and all his train of cosmopolitan ways.

Monte Viso is seen far off, guarding on the south that bay in the Alpine range which encloses the fifteen parishes of the Waldenses. Nothing but that towering, pillar-like mountain diminishes the grandeur of the Cottian Alps, where France and Italy meet. The lower heights, that form the wave-crests in this bay among the mountains, are very lofty. On their sides, and in the hollows between them, it pleased God to hide His persecuted people, as in the hollow of His hand. The outer valley of St. Martin is wide and fertile, but branches off at the head into narrow rock-enclosed valleys, where the hardy people have to prop their cultivated patches with drystone walls. The inner valley of the Pellice is narrower, but richly green. In a cleft of the mountains, the way is found into that refuge of the persecuted in extremity, the valley of Angrogna. This has an outer portion where the chestnut grows, and the narrow passages on the sides of the cliffs overhanging the bright stream were scenes of destruction and sometimes of terrible reprisals as the hunted patriots turned at bay. The upper end, reached through a rocky pass, where two or three matchlocks repelled armies, is the famous Pra del Tor—the school of the prophets who evangelized Italy before the Reformation. The Waldensian people are very poor, hardworking, and simple in their homes and habits. Such as receive education rise to influence in Italy, though as yet their religion is not in favour. They have patience, perseverance, and truthfulness, in their natural character; and we know that grace elevates such firmness, and adds attractive graces. Forty years of liberty to leave their valleys has not broken the intensity with which they cling to the historic soil. One or two parishes, indeed, have been recognized in the colony recently founded in South America.

The names of Dr. Gilly, of Norham, and General Beckwith, are revered as having recalled British sympathy to "the Israel of the Alps," and provided education for their children. Other benefactors of the highest rank, and from the Protestant churches of various lands, are mentioned with gratitude. What is very cheering to all who admire their Christian work and try to help their inadequate funds is that the Waldenses are making rapid progress in the practice of Christian giving in proportion to their own resources.

The Synod of the Waldensian Church meets annually in the beginning of September. It consists of the pastors and lay representatives of the fifteen parishes of the Valleys (Turin and the Colony make the number seventeen), with the thirty-six pastors in Italy, and representatives of the congregations there. This year the Synod met at 2 P.M. on September 2. M. Hugon, the pastor of Bora, was appointed to preach, and had the service for the "consecration" (ordination) of those young men who had completed their long course of college education and other preliminary trials as preachers. The church is a lofty and graceful, though unadorned, building at the west end of La Tour, nearly opposite the college, and contiguous to the neat row of houses for the professors. A large audience had assembled, and showed deep interest. The pastors—among whom there were deputies from Scotland, England, France, and Switzerland—were mostly seated in the wide apse in which the pulpit stands. Since persecution drove the people at one time to draw pastors from Switzerland, public worship in the Valleys is usually in French. M. Hugon preached an excellent evangelical sermon. Besides extempore prayer, the beautiful Liturgy was used. When the candidates had taken their vows with audible voice, hands were laid on, and their commission was announced; the presiding minister and the venerable Dr. Lantaret, the Moderator of the Table, kissed the candidates on both cheeks, and with a joyful hymn and benediction the service closed. In the following brief session, Professor Charbonnier was elected President of the Synod, and took his seat in the centre below the pulpit. Mr. Weitzecker, who has devoted himself to be the first missionary of his Church to the Basutos of South Africa, was chosen Vice-President, and sometimes took the chair. A Waldensian "president" notes the name of every one who indicates by rising his wish to speak, and when the speaker who is speaking ceases, he calls on those who rose in the order of his list. He also decides in cases of "order" with promptitude and authority. The bureau of business was elected at the same time. Those who act as secretaries make a "précis" of what each one says; and in this their accuracy is liable to be challenged, for speakers everywhere are apt to fancy that they said what they meant, and not what they managed to say. The pews of the church being removed for one-third of the space in front of the pulpit, the bureau of Business sits round a table, some way before the President. On the President's right, the venerable "Table" sits round its table. This is the Court that presides over the parishes of the Valleys during the year intervening between two Synods. Of the Table, the able and lively Dr. Lantaret is, as he has been for years, the "Moderator," and M. Pons, the capable pastor of La Tour, the Vice-Moderator. On the left of the President, around their table, sit the Commission of Evangelization, charged with oversight of the work in Italy beyond the Valleys. Their President is the widely-known and popular M. Prochet, supported by able men like Professor Albert Revel, of Florence, and M. Turin, pastor at Milan.

Extraordinary care is taken to test the value of each report, and to allow no drones in the hive. The report of the "Table" was first reported on by a Committee of Scrutiny, appointed by the body of pastors which meets to test candidates for ordination. When this counter-report has been heard, every parish is named in succession, and criticism or complaint on its work, as reported, is invited. Very free fraternal discussion is allowed. The same course is followed with the 100-page Report of the Committee of Evangelization. The state of schools, colleges (preliminary and theological), hospital, orphanages, etc., is reviewed with the same minute care. The parishes showed that they were being roused to diligent use of all appliances to foster both study, family worship, and evangelistic effort for the careless. The roll of stations throughout Italy stretches from Pignerol, at the mouth of the Valleys, and the shores of Lake Como, down to Sicily. It is wonderful that the summary of the report notes 32 churches, 35 stations, and 167 localities visited. There are pastors, evangelists, teacher-evangelists, teachers, colporteur-evangelists, and colporteurs. It is quite a lesson in Italian geography to read the names of the districts: 1. Piedmont, Liguria, Nice; 2. Lombardy, Venice, Emilia; 3. Tuscany, Sardinia; 4. The Marches, Rome, Naples; 5. Calabria, Sicily. One of the brightening incidents of last Synod was an evening missionary meeting, at which M. Pons, the pastor at Naples, recounted his recent experiences in Calabria, where he found the Gospel welcomed by descendants of the Waldensian colony who had been massacred in persecutions following the Reformation.

The Theological College at Florence has able professors, capable, if other Christian

churches would entrust students to their care, to do more than prepare as many as the vacancies in Waldensian parishes and stations of evangelization demand. Those who have received the training of the College at Florence do not seem to lose the sturdy virtues in which they were nurtured in the Valleys, and they acquire the tone of well-read and well-informed gentlemen. A goodly number read and speak English or German, as well as French and Italian. Experience of what the work needs leads them not to shorten the education for the ministry, for the Synod of 1879 sanctioned a fourth year of theological training after a full course of preparatory study.

The vivacious, patriarchal Treasurer of the Church, M. Joseph Malan—who, along with Dr. Lantaret, wears the decoration expressive of King Humbert's royal appreciation—reports an income for evangelization of more than £13,000. This has been contributed by friends in Scotland, England, America, Germany, Switzerland, Sweden, Denmark, Holland, Belgium, and Italy. Much toil is expended in interesting friends, and gathering their donations. This presses on a company of labourers who are all needed for their work at home; but, in the poverty of their own resources, they bear the burden of so much "begging" uncomplainingly. It would be well if associations in aid of Waldensian Missions could keep up their contributions with less demand on the personal labour of deputies.

A warm reception was given to the Rev. Professor Blaikie, D.D., LL.D., of Edinburgh, and to the Rev. Daniel Guthrie, who represent both the Free Church of Scotland and the General Presbyterian Council. They had the good tidings to give that the £12,000 promised from Presbyterian Scotland had been raised and applied to the purpose of raising the pittance of £60 paid to each pastor and professor in the Valleys. A deputy from England was the object of like hospitality and kindness; but notwithstanding the kind words of the late Archbishop of Canterbury, and the important meeting, in the interest of the Waldensian Pastors' Fund, held at Lambeth Palace, he could not say that a similar sum had been raised south of the Tweed. It is to be hoped that the Church of Dr. Gilly and General Beckwith will yet come forward liberally to help the old guardians of God's truth.

No one who has admired a sturdy old tree after it has been sorely cut down, clothed in fresh green, as strong and fruitful branches spring from and hide its desolation, can visit the Waldensian Church without saying, "God was its refuge, and He is its strength."

THE ALBIGENSES OF THE ALPS OF DAUPHINY.

The Rev. R. H. Lundie, of Liverpool, sends us the following communication:—

I have received a letter from the wife of Pastor Nicot, of the Hautes Alpes, of which I venture to submit the substance to your readers. The villages of Brunissard and St. Veran belong to the highest group of permanently inhabited hamlets in Europe. They are in France, but not distant from the Italian frontier, and are within a stiff day's march of the Waldensian Valleys, being separated from them only by the sharp and lofty ridge of the Cottian Alps. About two years ago both villages were in great measure consumed by fire. I had the happiness of transmitting a small sum of money, the gift of a few generous friends, on behoof of Brunissard, the larger village, and the one more recently burnt, which naturally attracted the larger share of sympathy. Madame Nicot pleads for the struggling Protestants of the Raux de St. Veran. She says:—

"They are engaged in rebuilding their houses, and as they *must* be built this time of stone, the outlay is considerable. They have been living as best they could in the houses of relations and friends, two families sometimes occupying one stable in the neighbouring hamlet. As the good season lasts for only four months, the mountaineers have encountered great difficulties from the necessity of tilling their fields and rebuilding their houses at the same time. Their trials are great, though less than at first, when many were obliged to beg each family meal from their neighbours. They have manifested a touching submission, and have done what they could to help one another. That they may take Jesus Christ for their friend in all their trials is our fondest wish. We cannot enough thank you and other kind friends for the help you have given to our Alpines of Brunissard, and should much like if some aid could be obtained for those of the Raux de St. Veran. My husband has just returned from Queyras after distributing the last of

the funds entrusted to him, and still there is urgent need of assistance. Our poor Alpines being alone in the solitary mountains, the sympathy and affection of their fellow-Christians is very precious to them."

I have more than once visited these children of the martyrs in their far-off retreats, and can bear testimony to the warm gratitude they manifest for sympathy shown them, as well as to the eager attention with which they listen to the Gospel message. Winter has long ere this wrapped them in its snowy mantle. Perhaps some of your readers, who greet the Christmas season around warm hearths in ample dwellings, would like to remember the wants of the simple Protestants of St. Veran, poorly sheltered from the Arctic severity of their winter in their half-built houses, or crowded together in the stables of their friends. Any sums designed for this object may be sent to the Rev. R. H. Lundie, 6, Beech Street, Liverpool, E.

THE DEPTHS OF THE SEA.*

The adaptation of animal life in these depths to surrounding circumstances, whilst showing the design of a Creator, affords also a striking analogy of the adaptation of spiritual life, by God's grace, to those various conditions in which the Christian may be placed. Professor Bailey believed that the ocean-bed was one vast mortuary, because if the animalculæ had lived there their frail little textures would have been subjected in their growth to a pressure upon them of a "column of water 12,000 feet high, equal to the weight of 400 atmospheres." † But if we can once prove that animal life does exist, we see in this a striking instance of the universal law of adaptation. The existence of animal life under circumstances where we are at a loss to conceive how the vital functions can be carried on, is one of the most interesting studies of nature. Organisms have been found present in hot sand, in snow, in calcined lava, on the barren rock. We turn from the kingdom of nature to the kingdom of grace, and we say to every child of God in the depth of doubts and distresses, "God is faithful, who will not suffer you to be tempted above that ye are able." The history of the Church of Christ is one grand illustration of the law of spiritual adaptation. The word, "My grace is sufficient for thee," has been tried by countless children of sorrow, and each one has been able to testify to its force and its truth. Gosse has written an interesting chapter on what he calls, for want of a better term, the "Discrepancies of Nature" (he adds, there are no *real* discrepancies in nature)—*i.e.*, surprises at finding life, or any particular phase of it, in circumstances where we should not *d priori* have at all expected to find it. Every minister of Christ at home of any experience, and every student of the history of the Church of Christ, has compiled his chapter of spiritual "discrepancies." He has seen the child of God supported under a weight of trial which he might deem phenomenal, did he not remember the promise, "My God shall supply all your need according to His riches in glory by Christ Jesus." Under the pressure of the heaviest external calamities many a Christian has said, with St. Paul, "Our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory."

The absolute stillness which reigns in the depths of the sea has its analogy in the silent submission to God's will—the soul-rest which is found in those who have been led into the depths of Divine chastening. Professor Bailey, of West Point, writes to Maury: "I am greatly obliged to you for the deep soundings you sent me last week . . . . the bottom of the ocean at the depth of more than two miles I hardly hoped ever to have a chance of examining. . . . . I was greatly delighted to find that all these deep soundings are filled with microscopic shells; not a particle of sand or gravel exists in them." What does this fact signify? That at this depth there is absolute rest—not motion enough to destroy those delicate organisms, not current enough to mix with them a grain of the finest sand—that in the depths of the sea there are no abrading processes at work. Professor Maury compares these still and silent waters to a "great cushion" to protect and defend the bed of the ocean from a continual wearing. Professor Wyville Thomson says: "Over a large portion of the ocean where the low-bottomed temperature is known to prevail, the sea-bed is covered with a light, fleecy deposit of microscopic

---

* The above is extracted from a work entitled "Glimpses through the Veil," by the Rev. J. Wareing Bardsley, M.A., Surbiton.

† That is, in the place of which he speaks.

organisms of great delicacy, into which the sounding-lead has in some instances sunk several feet, and which must inevitably be drifted away by a current of appreciable velocity. In all places where any perceptible current exists, the bottom consists of sand, or mud, or gravel, or rolled pebbles. In some cases also, sounding in the deep water of mid-Atlantic, the line, after running greatly in excess of the depth, has been found to have coiled itself in a tangled mass right over the lead—a proof of almost absolute stillness." There is something very impressive in the thought that whilst the surface of the ocean is ever restless—liable to be tossed by storm and tempest—there is a vast region in the ocean depths where all is still, silent, and at rest. Sir Emilius Bayley observes that the silence of the soul before God is a very high attainment in the spiritual life; and that "only unto God my soul is silence" (the literal rendering of the opening sentence of the 62nd Psalm) expresses the resignation of absolute trust, the perfect acquiescence of the soul in the will of God.

This experience is not gained without long training in the school of discipline. Many a true believer is at first restive under the chastening hand of God, "as a bullock unaccustomed to the yoke," and it is only when that hand has long been laid, tenderly but heavily it may be, on the wayward child, that he is led to say, in quiet submissiveness to a Father's will, "I was dumb, I opened not my mouth; because thou didst it." "It is good that a man should both hope and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because He hath borne it upon him." One case stands out in my clerical experience of a woman who suffered such an accumulation of sorrows as I have never even heard or read of. I went to see her, but I passed and repassed the house before I could summon up courage to enter her home. Only one sentence passed the lips of that stricken and bruised heart—"Though He slay me, yet will I trust in Him." Beneath "the raging waves of the sea" of her trial was the depth of a heaven-born peace and rest. Let every tried and afflicted reader of this paper remember for his comfort that he is not alone in his sorrow. "The eye of the Lord is upon them that fear Him." He who of old "led His people through the depth as through a wilderness," still makes "the depths of the sea a way for the ransomed to pass over." On the other side, "there shall be no more sea"—"there remaineth, therefore, a rest to the people of God." "In Thy presence is fulness of joy, and at Thy right hand there are pleasures for evermore."

WATCHMAN, WHAT OF THE NIGHT?*

"Say, watchman, comes there yet no beam of morning,
With tender light to bless our aching eyes?"
"I see no lucid gleam the east adorning,
But all enwrapt in deepest midnight lies."

O weary times of wickedness and wailing;
O wretched prisoners bound in death's black shade;
O fruitless prayers and hopes that now are failing;
Great God! when will Thy mercy send us aid?

"No more the stars their twinkling watch are keeping;
The stormy clouds are gathering thick and fast;
I hear the raving tempest onward sweeping,
I feel the terrors of the shuddering blast."

O brother men, what means this dread upheaving?
Whence are thy piteous agonies, O earth?
War, fever, famine—is it past believing
These are thy throes before a better birth?

"The storm is past, and morning winds are blowing
A song of joy o'er darkness chased away.
The radiant east with golden flame is glowing
To herald in the orb of glorious day."

Farewell, ye times of sadness. Every nation
Lift up your eyes and let your sorrows cease;
Adore the Sun whose light is your salvation,
The eternal Lord of Heaven and Prince of Peace!

* By the Editor of *Evangelical Christendom*, from "Martyr Songs."

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

December 17, 1883.

It is curious to read the day-dreams of outsiders, sometimes most flattering, and apparently within little of the truth. Thus to the question, "Who is to conquer and possess the world?" Prevost-Paradol replies, "Protestantism!" "Romanism, by losing its kingly and temporal power, sinks to the position of a sect, a section of Christianity. Religious communities may expand by genuine individual conversions, or by the increase of power, and number of races of men which adopt their form of worship. The former is rare; and nothing authorizes one to suppose Mohammedans, Buddhists, or disciples of Confucius ever to be seriously accessible to conversion to Christianity. India, China, Algeria, may be enthralled, but remain proud of their religion and contemptous towards ours. But the uncultivated and uncivilized portions of the globe remain open; labour and enterprise, manly founding of new societies, civilized States, which spring up with rapid growth, and are born in a day, —these are the fruits of Protestantism. To its struggles against Rome, and its conquests of souls, it has owed its existence and freedom; and to its struggles against natural obstacles, and to its conquests over uncivilized nonentity, it will owe its greatness."

What a downfall from the spiritual to the material! True it is, however, that the indirect influence of the Gospel on the intellect and general welfare of man spreads in proportion to its direct influence on the soul. This is ignored or overlooked by philanthropists, who take the fruits and perceive not the deep-rooted tree which produced them. "God forbid that we should glory in aught save in the cross of Jesus Christ!" etc. (Happily, the same paper tells of the progress in China—from two European missionaries and four native ones in 1883, to 400 European and 1,100 native missionaries to-day, with 20,000 Christians in 740 different localities.) And E. Réveillaud adds, with his vivid enthusiasm, "Yes; in the present pending conflict between Catholicism and Protestantism, the future is for the latter. . . . And it is not only the future of our Protestant churches which is in the hands of French Protestants, but the future of our nation. For those only live and prosper which build on the rock of the Word of Christ, whereas those who stumble against it must be broken. Oh, what Christians, what disciples, what apostles should we be did we more firmly grasp these truths! And how much quicker would our beloved France, in this time of liberty, this favoured time of the Lord, receive the realization of our Lord's promise: 'The people who sat in darkness have seen a great light'!"

E. Réveillaud has gone to Algiers to help M. de Rougement, after the rather stormy opening of a popular meeting in Mustapha quarter. Noise in the hall and in the street, and a furious onslaught of newspaper articles, have accompanied this first McAll effort in Africa. His wise circular, forbidding any sort of controversy on ecclesiastical matters, seems to have been ignored by the men of the Algerian Mission, who began by drawing a contrast between Islamism and Christianity. Necessarily, it brewed a storm, and violent articles have since thundered against other missions, especially that of Kabylia, informing the public that "English and Prussian political views are at the bottom of these foreign efforts."

Oh, for an effusion of the Spirit of God in His French disciples, to thrust them out into this field, fired with love and zeal, not merely with intellectual fire!

Some have lately gone to Senegal—M. Jacques, formerly a most successful missionary, and Dr. J. Morin, son of Dr. Morin, and grandson of Adolphe Monod.

Dr. Cazalis, now well-stricken in years, has brought out an exceedingly interesting and well-written book—his reminiscences of the first twenty-three years of the French Mission in Basutoland (*Les Souvenirs d'un Missionnaire*). "France," he concludes, "will enjoy but indirectly the fruits of these labours; but the Basutos will always bless her name on thinking of what a handful of her sons did for them. May their young churches continue to edify us by the simplicity of their faith, grow daily in strength and in wisdom, causing all the remnants of paganism to disappear around them! Become in their turn missionaries, they will perhaps, one day, and

with their temperament and native genius, cause the reign of their Redeemer to advance in Africa, so justly called the Dark Continent. It is my hope and my expectation, and will always lead me to bless God for having sent me to the Basutos. . . . . And this thrice blessed mission; there are found French Protestants who advise its relinquishment on account of its expensiveness! . . . The Lord convert their purses! . . And when we think of the Mission-house in Paris, and, at the opposite end of the great capital, of the house devoted to young men preparing for the ministry, huddled together twenty-eight in the dormitory, like soldiers in their barracks, deprived five days of the week of all out-door exercise, and every day of all privacy for prayer, . . . we repeat, 'God convert the hearts and purses of rich Parisian Protestants!' There be those who give nobly, generously, even as God prospers them; giving themselves first to the Lord and then to their brethren; but the great stress of all claims seems to fall on these few. A *revil* is vehemently called for; and when the sluices are opened, heart resistance broken down, and the flood of grace flows in, no genuine work will remain unprovided for. Pray for this."

Dr. de Pressensé is made Senator.

The Nîmes Municipality, to whom the Government presented a block of marble and 2,000 francs to erect a statue to their great illustration, M. Guizot, *if they agreed*, did *not* agree, and are devoting the gift to Menard, a writer of the last century. Such is political rancour!

The Chaplain of the Expiatoire Chapel in Paris having died, his place is not filled up, the Government having declined continuing the salary hitherto given by the Count Chambord.

The Chamber of Deputies has deprived the Churches of the emoluments derived from funeral ceremonial, hearse, black curtains, ornaments, etc. This is stated to be, for the Reformed Church, a loss of 25,000 francs a-year, and to the Lutheran, 30,000! Before it becomes law, however, it must pass the Senate. There is a proposal from some Protestants to do away with funeral or other letters, simply informing friends through the Protestant journals, and putting the amount thus saved into the fund of some church or society. Some are acting upon the suggestion.

The quiet revival of religion, for some time past remarkable, at Valeraugues, is going on. This is one of the numerous stations of the Wesleyan Church in the Gard. M. Elie Vernier gives a hopeful account as to the genuine revival of several places in the Pays de Montbeillard. In Valentigney is a temperance society counting 108 abstainers in various villages. It was a good thought to have ten weeks' mission in Paris to stimulate Christians and Christian workers. Lord Radstock, in concert with pastors and lay teachers, held numerous meetings to this effect. At a lunch given by Lord Radstock and Canon Wilberforce to the Paris promoters and helpers, the important subject of the indispensable conditions of fruitful labour was brought forward: communion with God, absence of self, seeking God's glory, bringing one's heart into sympathy with the people, loving the people, remembering the general ignorance of the Gospel, and giving it in language understood. A call was made to every true-hearted Christian to set to work personally. Religious meetings should cease to be composed of mere hearers, and become a spiritual militia, etc. As first results of these deeply spiritual gatherings, two special series of meetings were decided upon: First, to be held in places of worship, to act upon Protestants and the more serious people; and, secondly, meetings to be held in the largest halls possible, concert-rooms, and others, to reach the crowds which never cross the threshold of evangelical churches. These meetings to be made known to the public by bold and striking bills on the walls.

These meetings are now being held—to begin with—at the Oratoire, under the direction of the Rev. R. W. McAll, after a special morning prayer-meeting each day at the Malesherbes Chapel. The committee is formed of Pastors McAll, Appia, Gibson, Hocart, Lepoids, G. Meyer, Th. Monod, Mouron, and Messrs. Newel, Réveillaud, L. Sautter, and R. Saillens. The subjects treated by several speakers in the same meeting are "Repentance," "Salvation by Grace," "Faith and Newness of Life," "Obstacles," "The Gift of God." Bright, popular hymns are sung.

At the halls of the Boulevard des Capucines and of the Rue Jean Jacques Rousseau, also, are being held special meetings of the Salvation Army. Col. Clibborn and M. Bequet support Miss Booth. She and they have been listened to by worldly men and women with the greatest silence, interest, and respect, while they addressed their words to the soul, the spiritual nature of man; not making the mistake of the Corinthians, in common with so many now-a-days, in trying to convince

the intellect first. The first subject was "Without hope, without God in the world." These meetings are going on. The members of the Army sing and lead the hymns.

Among the many interesting spheres open for evangelization, and not much spoken of, is the Departement de l'Ain, formerly part of the Pays de Gex, united to France under Henri IV., and fearfully ravaged by persecution after the revocation of the Edict of Nantes. Out of 1,373 families, 888 went into permanent exile, and the others conformed to the official Church of Rome. A great void and immense religious deadness and indifference were the results. After the French Revolution, a few Protestants returned, and a church was built at Ferney, near the frontier of Switzerland, in 1824. In the department are now between 600 and 700 disseminated Protestants, known. How many are not known, and sinking down to the complete level of their surroundings, would be interesting to discover. At Ferney, in 1860 and 1863, were founded by the energetic pastor, Pasquet, two orphan asylums, whose increasing prosperity up to this day is a boon to Protestantism in the south-east of France. In Bourg, the chief town, is a good working pastor, M. Bippert, who has added to his church four people's meetings for the four *faubourgs*, attended collectively by above 200; a girls' school, with about 30, and an infant school of 100, and five good Sunday-schools, with 135 scholars, a soldiers' reading-room and library, with pastoral visitation, make the work a remarkably complete one. In Bellay, the principal interest is the soldiers' reading-room; 5,218 used it in the last year, among whom were 4,993 soldiers. A harmonium delights the men, who sing hymns and patriotic songs; a pleasant tea-party is given now and then, and meetings. Farges and St. Genis are the centres of evangelization for twenty communes, villages, and hamlets, in which 255 Protestants are disseminated. And oh! what a falling-off is often here, Parson, schoolmasters, and a good colporteur do their best, and small meetings in school-rooms are held, but the state of spiritual deadness is extreme. "I have not the same God you have," said a man (Protestant by descent) to the colporteur; "my God is the sun, which makes vegetation grow, ripens the corn and the vines;" and he violently turned his visitor out. Others receive him willingly. 33,000 francs is the budget of these various works, exclusive of that of Ferney. About 100 boys and girls have been placed out, and 80 are in the establishments, which are in every way healthful. They cost about 30,000 fr. a year. M. Pasquet is the editor of a bright little monthly, folded and stitched by the children—*Le Petit Glaneur*. The Roman Catholics remain almost untouched in these parts. That an evangelization, undenominational, is needed here as elsewhere, besides the Home Mission for Protestants, is evident.

GERMANY.

[From our own Correspondent.]

Berlin, December 15, 1883.

THE negotiations with the Roman See seem to make some further progress now. The Ultramontanes had again proposed a Bill, in the Prussian House of Deputies, providing for the restitution of those articles of our institution which guarantee the independence of the Churches. This, of course, was but a manœuvre, as there is no chance at present that these articles will be restored in their old form. The discussion was to take place last Wednesday, but has been postponed at the wish of the Ultramontanes themselves, as two important items of news had become known. The first is that the old Bishop Plum, of Limburg, has been pardoned by the Emperor, and allowed to return to his diocese. This is the first application of the "Bishops' clause" in the newest ecclesiastical laws; and if the Roman See could be induced by that to make the Archbishop of Gnesen-Posen and Cologne, who are especially obnoxious to the Government, resign their posts, all the bishoprics in Prussia would soon be filled up again. The other is the account that the Crown Prince will visit Rome on his return from Spain, and also pay a visit to the Pope. It may be fairly expected that this would not take place if some real progress in the state of affairs did not exist. The school festivals held in the churches on the 10th of November are considered by many people as the best part of the whole Luther Commemoration. The "friends of the Positive Union" have therefore sent a petition to the Government to have them represented every year on the 31st of October. Of course the same enthusiasm cannot be expected every year, yet the thing may be of use to make the Reformation day more impressive every year.

The Town Council of Berlin has resolved not to grant the Town Hall any more for religious assemblies. What was the imme-

diate reason for this decision we know not. Perhaps it is with the intention of being impartial. It must also be acknowledged that it made no very good impression that the meetings of the Protestanten-Verein were always held here. Yet, on the other side, it seems odd that art and everything should be able to have gatherings in the Town Hall—only religion excluded. We cannot but regret the decision. The prayer-meetings of the Evangelical Alliance in the first week of the year were also held there on a few evenings; it will be done for the last time next month. This year the prayer-meetings have been increased again, and will be held at four different places every evening of the week.

The new German Society against the abuse of intoxicating liquors extends its work throughout Germany. Meetings have been held at Berlin, Dresden, and other places. The principles of the society are humanitarian, but we must welcome it, if wider circles join Christian friends in opposing a great calamity. Though intoxication is far less frequent here than in many other countries, it yet is certainly originating many crimes also.

This reminds me of an interesting work of the Young Men's Christian Association here. Sometimes there are special evenings for different classes of society. Lately there was an evening for waiters. It was well attended; and a Pastor Rieverts, of Neumünster, Schleswig-Holstein, who had himself been obliged to serve as a waiter at New York twenty years ago, gave an address.

The "German Evangelical Book and Tract Society," which receives support from the Religious Tract Society in London, and stands on the same basis, makes good progress. Although the assistance from London had been smaller during the last year, the income of the society was larger.

The first copy of the revised German translation of the Bible has been published by the Carstein Bible Society, at Halle, in order that the public may form an opinion on the value of the revision, and express criticism before it is finally adopted.

The most interesting work of Home Missions now are the colonies for vagabonds. At a conference of people interested in the care of the poor, held at Dresden, which was attended by men of all kinds of views, the work of Pastor von Bodelschwingh met with general recognition; the Crown Prince also takes a warm interest in it. He visited Wilhelmsdorf, and laid the foundation-stone of the chapel.

The decision of the Minister for Public Worship in the case of Lühr has induced a number of believing pastors to send a petition to the Chambers that an Upper Consistory should be appointed for Schleswig-Holstein. It certainly is an anomaly to see the last decision in questions of orthodoxy in the hands of a Minister of State.

SWITZERLAND.

[From our own Correspondent.]

December 15, 1883.

A GOOD and holy thought was that of calling to Geneva a small galaxy of spiritual-minded Christian men, to hold three days' public and private meetings for the promotion of holiness among Christians of all denominations, and for the evangelization of unreached masses of the population. M. Stockmeyer (of Hauptweil), Dr. and Mdme. Rappard (of St. Chrischona, Bâle), Pastors Glardon (of Vevey), Besson (of Tavannes), Perillard, Grobet, and Chatelanat Esch (of Lausanne), responded. Hospitality was largely given. Many thousand cards of invitation, each accompanied by one of Mr. Moody's striking tracts, were left at as many homes by personal calls, and wisely-worded bills were stuck up. Much prayer, and a meeting for women, attended by above 300, preceded the effort, which was eminently successful, and lasted from the 28th of November to the 1st of December. Each morning, at the Casino, prayer preceded a Bible reading, deeply spiritual, in which several took part. In the afternoon, the Rive-droite was crowded by Christians anxious for growth in grace; and in the evenings 1,500 or more people pressed eagerly into the great Hall of the Reformation. Great was the joy of the promoters to see the excellent results of house-to-house invitations, in the numbers of "just the right class" of people—viz., those who are never seen in church or chapel. The hymns sung were bright and animated, and the addresses short and pointed. The people seemed reluctant to leave, but no regular after-meetings were held, the hall having been conceded under rather stringent conditions. Arrangements were made to have stewards (with no wands or any official appearance) to resist the invasion of "roughs," who, notwithstanding the police outside, made an abortive attempt or two at disturbance. The Salvationists, whose meetings were voluntarily suspended during the week, were among the stewards,

and many an S.S. sparkled in the crowd and on the platform, helping to keep good order. Special tracts, printed for the purpose, from Moody, G. Müller, and Mrs. Booth (with or without name printed), were abundantly distributed at the meetings. The last morning prayer-meeting was closed by the participation in the Lord's Supper of the promoters and other brethren and sisters of various churches. It was a true Evangelical Alliance time (without the name), uniting, appeasing, comforting many hearts, brightening Christian graces, humbling, strengthening, and invigorating for future work. One of the subjects prominent, by special request, was the "Second Coming of Our Lord."

An encouraging Temperance meeting took place two days after, in which interesting testimonies were heard; among others, from a proprietor of vines, who employs none but temperance men in his vineyard, and from a merry, happy Christian man, once drawn out of the very depths of dipsomania by the power of God. There are in Switzerland above 3,000 adherents, among whom are 1,000 retrieved inebriates. Intense resistance is still made by all classes of persons, but the cause is steadily making headway. Berne, Vevey, Lausanne, seem to be at the head of the list; and temperance cafés are quietly slipping into towns like the thin edge of the wedge. At Trelex, in the Canton de Vaud, are eighteen men, from various localities, who are striving to retrieve their character and get rid of the drink propensity, working at various trades and in the fields, under the care of Dr. Remond. The establishment has lately removed thither from a more mountainous region, and was received in no gentle fashion by the antagonists of temperance. But the local authorities stopped the "charivari," and all is settling down in peace and prosperity. A large landed proprietor is giving them work in the neighbourhood.

All this has coincided with the acquittal of the Salvationists, who had appealed to the Cantonal Tribunal of Lausanne; the sentence given against them at Morges is quashed. Their counsel pleaded: 1st. That the decree of the Council of State in the Canton de Vaud was unconstitutional, inasmuch as it violated the religious liberty of worship guaranteed by the Constitution, and because it created a new misdemeanour unprovided for by the Penal Code, and that such a decision could not be made without the concurrence of the legislative power. 2nd. That the decree is applicable to public meetings only; whereas the incriminated meeting at Buchillon was private; and, moreover, that the decree was not to be applied where there was no public disturbance. 3rd. That the Article 129 of the Penal Code, on which the judgment of Morges was based, is not applicable to a general prohibition. On the contrary, a special injunction must, according to law, be made to the citizen, and he must have disobeyed it, to become amenable. 4th. That, in the particular case, the decree emanating from the *Conseil d'Etat*, the proceedings could only legally have taken place on the requisition of the said *Conseil d'Etat*; whereas it was the préfet who had informed against the meeting at Buchillon. The Cantonal Tribunal declined entering into any point except the last. The Morges sentence was therefore invalidated on a legal flaw. It is to be hoped, however, that we have seen the last of these disgraceful onslaughts upon religious liberty.

By a malicious interpretation and stretch of a cantonal law on colportage, two Salvationists in the Canton de Vaud were, some weeks ago, made responsible and amenable to a fine of 400 francs and costs for being present at the purchase in a private drawing-room of four twopenny Salvation Army hymn books. The maximum of the penalty was adjudged, and one of them, a poor watchmaker, has undergone seizure of property for the amount of half (230 francs); and the other, a young Englishman, in default of payment of the other half, is undergoing an imprisonment of two months and eight days in the Chateau of Rolle. He gave himself up last week. A few words from one of his letters addressed to the writer, give an idea of the stuff these men are made of. There is no bravado or playing at soldiery among them. "Before coming to prison I had been thinking very much upon those words which the Saviour once addressed to His disciples about drinking the cup that He drank of, and being baptized with the same baptism with which He was baptized; and the thought had often struck me, how willing we are to receive the same baptism that Christ received,—that baptism of holy fire which descended upon Him, and which has been promised to His children ever since; and yet, when it comes to drinking His cup of trial and sorrow, of suffering and persecution, we flinch, we shrink back! Oh, that the Lord may make us as willing to drink His cup as we are to receive His baptism! . . . I see more than ever that what the world stands in need of are men and women through whom the Holy

Ghost can have free and living action. Oh, that the Lord may raise up such a band throughout the length and breadth of Switzerland and France—a band which ever keeps before its eyes the one great staring fact of eternity, but which at the same time will never fail to hold up a crucified and risen Saviour to a dying world!"

DENMARK.

COURT-YARD MISSION AT COPENHAGEN.

THE Rev. Dean Vahl sends us a communication, of which the following is a summary:—

Among the efforts made by Christians of the Danish National Church, during the past few years, to advance the kingdom of God, the Court-yard Mission, at Copenhagen, which is chiefly conducted by laymen, deserves special mention. Two or three years ago, a young man, of English parentage, started the Mission in an unpretentious way. He gathered together a number of children, taught them to sing, and then, accompanied by this band of helpers, visited the court-yards of the city. Like other great continental centres, the houses of the poor at Copenhagen are crowded with families, and in one court-yard the inhabitants may be counted by hundreds. It was such a populous place that Mr. Wright first entered. The children began singing the hymns he had taught them, and the effect was instantaneous. Windows were opened on every side by the people, who were eager to see what was going on. The reception accorded to Mr. Wright was various; some smiled approvingly, others laughed outright at what seemed to them a singular spectacle; some, more demonstrative, threw water, and others, solid missiles. But the band held their ground, and sang on as sweetly as ever. The children in the court-yard, who were the first to collect around the singers, manifested their delight, and invited Mr. Wright to repeat his visit. The police, instead of discouraging, gave permission to the singers and their leader to continue their good work, for such it appeared to be, even from a civil point of view, because the authorities found that the little denizens of the court were much better to manage than before. The Mission was a pronounced success. Mr. Wright was assisted by another layman, then a third came forward, and by-and-bye he was helped by the clergy and several theological students and graduates. The City Mission of Copenhagen and the Danish Tract Society provided, gratuitously, tracts and portions of Scripture for circulation.

Every evening the mission workers, with their hands filled with tracts and children's papers, seek the streets where navvies and the labouring poor live. The audience of little ones is soon supplemented by a congregation of grown-up people. Besides singing of hymns, a short address is delivered. The band passes from one street to another, repeating the same service. This year there has been more opposition than formerly, and occasionally the threats were so vehement that the service had to be suspended. Still the Word has won the day. Many more like to hear than to resist the truth; and what is most encouraging of all is that many of the poor have heard the Gospel in this way, have received Christ into their hearts by faith, have joined the Church, and, of course, become staunch supporters of the Mission. Since the 1st of April, no fewer than 270 meetings have been held in the city and suburbs; and at these gatherings so many friends have assisted, that the force was strong enough for division into several bands of workers, and meetings were conducted in different places at the same time.

Now that the court-yard meetings are at an end for the year, the Mission is employed in visiting the homes of the people, also public-houses; and rooms have been opened by the City Mission, where, seven times in the course of the week, a number of workmen are collected in order that they may hear the Word of God. They are invited personally, and a tract is given in each case. Many instances might be stated in proof of the power of the Word preached through the agency of this Court-yard Mission. Two young men who had scoffed at one of the services were deeply impressed, and attended a meeting afterwards held in a hall, where they said, "The Word fell right into our hearts, and we felt we must come." Women who have led a shameful life have been reclaimed, and have found peace.

After relating other gratifying incidents connected with this blessed work, our correspondent says, in conclusion: "We rejoice that our Lord makes use of us to perform the work we have undertaken, and smiles upon it. Scorn and cavil have sometimes been so great, that our dear believing friends have

almost doubted whether the way this Mission has adopted is the right one to work for the glory of Christ; but we have abundant proof that it is owned and blessed of God. The Devil now and then gets his friends to disturb our meetings, by playing the violin, singing bad songs, throwing water upon us, shouting scornful words at us, threatening to stone and to shoot us; but we have hope in returning even to these stormy quarters, for, if we are kept away for a time, we meet in the streets poor men and women from the court-yards we have visited who ask why we do not come again. May our dear Lord help us, in humility and love faithfully to serve Him in this work! We ask our friends in other countries to support us with their prayers."

TURKEY.

CHRISTIAN MISSIONS IN ALBANIA.

The Rev. T. W. Brown, Secretary of the Turkish Missions' Aid Society, in forwarding us a communication from the Rev. Dr. Thomson, of Constantinople, with reference to the deplorable condition of the Albanian people, says: "This Society has never undertaken the *entire* support of a missionary in any part of the Bible lands, but, if Dr. Thomson will assume the responsibility of raising funds for a mission to Albania, the Committee will contribute £25 for two years, and will do their utmost, through their organ, the *Star in the East*, to obtain further help. Will not some large-hearted Christians assist in starting such a work? Contributions for the object will be gladly received at the Office, 7, Adam Street, Strand, London."

The following is the letter from Dr. Thomson:—

"Since I last had the pleasure of addressing you, some progress has been made in evangelistic efforts for the Albanians. One great difficulty had long embarrassed us, that we had no Albanians whom we could regard, in point of education, or of Christian character, or of ability to speak correctly their own language, as suitable to be employed in this work. But I am happy to say that two Albanians, every way suitable, are now employed as colporteurs by the British and Foreign Bible Society—one in this city, and the other at Joannina, in South Albania; and though the labours of the latter are greatly restricted by the obstacles thrown in his way by the Government, which prohibits the introduction into Albania of Albanian Scriptures printed with the sanction of the Ministry of Instruction, I trust so unreasonable and unjust a policy may soon be discontinued. I need not say that our great aim is to bring the Word of God, the Gospel of divine grace, home to the heart and conscience of the people; and that we use the Albanian language with no political object whatever, but simply because it is the only one which the people really understand, and, in general, the only one of which the women know anything at all.

"But I write on this occasion in behalf of Mr. G. D. Kyrias, the Albanian preacher, educated by the American Mission at Samokov Theological Seminary, and engaged for a time very successfully in the Mission to the Bulgarians. In conjunction with the two colporteurs of the British and Foreign Bible Society, Mr. Kyrias performed a pretty extensive tour in Albania, and met with such success, both in selling the Scriptures and in calling forth the sympathy of all classes of his countrymen, both Musulmans and Christians, as greatly to encourage the hope that, could he be supported, he might be enabled to preach the Gospel in Albanian, and teach the people to read fluently their own language. Much good might then be done, and the precious boon which the Bible Society has provided for the nation in publishing the New Testament and Psalms in the Tosk and Gheg dialects would become really available. Mr. Kyrias' engagement with the Bible Society expires at the end of this month, sooner than we had anticipated; and my special object at present is to solicit the aid of the Turkish Missions' Aid Society for the support of my young friend. He is about twenty-seven years of age, was a successful student at Samokov, an acceptable preacher among the Bulgarians, and highly esteemed by the missionaries of the American Board, who regard him as a young man of more than average ability. He seems to be sincerely desirous to labour for the evangelization of his people. This work, however, is one with which the Bible Society can have no further connection than that of furnishing the evangelist with copies of such portions of Scripture as have been published. His salary and all incidental expenses must be provided from other sources, in order to enable him to rent a house in which he might reside, and where he might also invite the

people to hear the preaching of the Gospel, as also to make occasional visits to adjacent towns. He would begin his work at Goritza, a little west of Lake Ochrida. Do help us, if possible, and the cause of long-neglected Albania."

INDIA.

RELIGIOUS LIBERTY IN THE NATIVE STATE OF INDORE.

UNDER the authority of his Highness the Maharajah Holkar, the ruler of this State, the Protestant missionaries engaged in preaching the Gospel and teaching Christianity in schools have been, during the past two years, interfered with, and prohibited carrying on their work openly in the city of Indore. The subjects of his Highness are prevented coming to hear the missionaries preach, and only in the Mission-house are they free to conduct religious services. This intolerance led the missionaries to memorialize his Excellency the Viceroy in September, 1882, and, after eight months' delay, the following reply from Captain D. Robertson, First Assistant Agent Governor-General for Central India, to the Rev. J. Wilkie, Canadian Mission, Indore, was received:—

"Indore Residency, Oct. 15, 1883.

"Sir,—I am directed to address you with reference to a joint letter which you and Mr. Fraser Campbell submitted to the Government of India in September, 1882.

"2. The question with which your letter dealt has been fully considered, and I am now to communicate to you the decision which has been arrived at.

"3. In your letter you take exception to the opposition offered by the Indore Durbar to the prosecution of your work as Christian missionaries in that city, and you cite, as the basis of the right you claim, Her Majesty's Proclamation in so far as it concerns 'full religious liberty.' I am to remark in the first place that there would appear to be some misconception regarding the position which Christian missionaries can be held to occupy in a native State. To take the present instance, his Highness the Maharajah Holkar is the ruler of his State, and enjoys plenary powers as such in respect to his own subjects. Under ordinary circumstances no interference whatever is exercised by the British Government in respect to his Highness's administration, his connection with the British Government being regulated by express treaty obligations, to which it is necessary to pay a scrupulous regard. So far as British subjects are concerned, they are entitled to—and our Government would interfere, if necessary, to secure for them—perfect liberty of religious opinion in native States, and also the right to practise that religion subject to the local laws, so far as such laws are fair and reasonable; but the Government of India would not be justified in exercising on behalf of the subjects of native States the same interference as it would in the case of its own subjects, or, indeed, generally, any interference whatever.

"4. Were the present case one which merely affected British India, there would be ample justification for insuring that complete toleration be accorded to your teaching, so far as this might be consistent with the maintenance of the public peace; but the conditions existing in British India and the territory of a native Chief enjoying practical independence are, as I have pointed out, entirely dissimilar.

"5. For the above reasons, the Agent Governor-General desires me to inform you that his action in regard to direct interference on your behalf must be confined to requiring for you, if necessary, perfect religious freedom, so far as the exercise of your personal religion is concerned, and security from molestation in your own house and on your own property in the Indore city, should you possess any. He will, however, take an early opportunity of pointing out to the Indore Durbar the immunity from molestation which obtains in British India in regard to missionary work; and it is hoped that his Highness may be inclined to approve a more conciliatory policy than he has hitherto considered it necessary to adopt.—I have the honour to be, Sir, your most obedient servant,

"DONALD ROBERTSON."

The missionaries are now waiting with much interest to see what reply his Highness the Maharajah Holkar will give to the advice which, according to the last paragraph of the letter, the Government are good enough to say they will offer for his acceptance.

Monthly Survey of Missions.

A REVIEW LESSON.

From the *Missionary Herald* (Boston) we take the following:—

One feature in the work of the American Board, as reported during the year past, is worthy of more than a passing notice. We refer to the widespread religious interest throughout the entire mission field, developing itself in revivals at various points, but not confined to any one people or country. A new emphasis has been given to the words of the Apostle, that "the Gospel is the power of God unto salvation to every one that believeth," without distinction of race or culture. The special blessing of the Holy Spirit has attended missionary effort on such a scale as to attract attention, inspire hope, and stimulate to more earnest endeavour.

It has been an *intelligent* interest, prepared for by faithful instruction and by the study of the Scriptures. The higher institutions of education have shared in it to an unusual degree; as, for instance, the Collegiate Institute at Samokov, in Bulgaria; Armenia and Jaffna Colleges; the Training Schools at Amanzimtote, in Africa, at Tung-cho, in North China, and at Kioto, in Japan; also the High Schools for Girls in the Turkish Empire, in India and Ceylon, and in China and Japan.

A second peculiarity of this widespread interest is its thoroughly *evangelical* character. It has been marked by a deep conviction of sin, by penitent confessions on the part of those formerly known as Christians, as well as of those newly awakened, and by a complete and joyful acceptance of Christ, and a humble reliance on the Holy Spirit, such as in some places were never before witnessed.

At Adana, in Turkey, a great spiritual awakening followed the faithful preaching of the Word. At Hadjin it came, apparently, in response to the earnest and prevailing prayer of a little company whose hearts the Lord had touched. In some islands of Micronesia the people seem to have been made willing to accept the truth almost in advance of religious teachers.

In several instances the interest began with the Week of Prayer, and so continued for weeks and months after. Is it, then, too much to believe that the Lord is thus beckoning us on to more fervent prayer, and to more earnest effort, in the expectation of more abundant blessing?

During the past year we have had, as never before in our history, an exhibition, of the most varied character, of the adaptedness of the Gospel to the spiritual needs of men; and, may we not add, of the power of the Holy Ghost to make the Gospel effective to the conversion of men? This power has not been given in such measure as to lead us to rest from our labours, but rather to encourage us to press forward in assured confidence of greater results. Whatever else our work may be or do for those who accept the Gospel, it is, first of all, a spiritual work, and made such by the direct and supernatural agency of the Holy Ghost. The good seed has been sown broadcast in the hearts of thousands and tens of thousands about our mission stations, but it is the Spirit that quickeneth. The vast and varied machinery is complete in all its appointments, but the living Spirit must be in the wheels.

This number of the *Herald* will come into the hands of most of the missionaries of the Board during the Week of Prayer. May it be suggestive of the one great need, and suggestive, too, of the reasons for expecting blessed results, the foretaste of which has been granted in the year now closing! And will not the friends of missions at home unite with the missionaries and the native churches abroad in this one petition for the quickening and sanctifying power of the Holy Ghost, that the new year may be glorious in the annals of the Church for the triumphs of grace in every mission field?

JAPAN.

Mr. Cary writes from Okayama, September 15, of the progress of the revival, with interesting incidents, as follows: "The prospects of the work in Okayama and vicinity appear very promising. In the church here there seems to be a deeper spirit of consecration than I have before seen. Dependence on the Holy Spirit, earnest desire for spiritual growth, a sense of personal unworthiness, and desire for the salvation of others, are marked features in the experience of several of the church members. A pastor of one of the Presbyterian

churches in Tokio, who spent a week here, was the means of helping many of the Christians. Several special meetings to pray for the indwelling power of the Holy Spirit have recently been held. Some outside of the Church are being affected, and we hear of a few hopeful conversions. The idea of the 'sinfulness of sin' seems to be a difficult one to get into the minds of the Japanese; but recently, among both Christians and unbelievers, there seems to be more realization of personal unworthiness and guilt. There are thirteen applications for admission to the Church on the first Sunday in October; but a few of the persons may be advised to wait a short time longer. One of the prominent members of the Takahashi Church was present at some of the meetings here a week ago. He was thoroughly aroused, and on his return home told the Christians what he had seen and heard here. We hear that at the first meeting after he went back the Church was deeply affected, while many with tears confessed their sins. The first steps were taken for removing some unpleasant feelings which had arisen between the Christians of Takahashi and those of Ochiai, and there was a new consecration of themselves to God. The worker at Ochiai, happening to be at Takahashi, was in the meeting. From there he came to Okayama, where he spent a day; and now has gone back to his own work, hoping to be the means of carrying the blessing there. We pray that God will continue to be with His people, and at this time, if it is His will, make His name to be glorified among the heathen. . . . .

"Takahashi was, during the summer, the scene of a curious occurrence. At a heathen festival some of the people made an image of Christ hanging on a cross. This was placed on a cart and drawn through the streets. Some of the men carried spears, and it was part of the programme that these should be thrust into the image; but when the time came no one was found who dared to do it. They tried to hire some boys, but they refused, and both old and young were afraid to use the spears. Probably there was merely a superstitious fear that in some way they might bring evil upon themselves. In any case, their intended sport and ridicule of Christianity was a failure. One young man, who is a member of the Takahashi Church, has suffered much persecution from his father. A few days ago he was bound with ropes to a post, and the father, taking a heavy stick, threatened to kill him unless he would give up Christianity. He did give the young man a severe beating. Though several of the neighbours saw the performance, none tried to prevent it; in fact, some called out, 'Kill him! kill him!' The son escaped that night, and has run away; though he plans to write to his father, saying that he has no desire to be the cause of any trouble. On the contrary, he hopes that the father will examine Christianity to see whether it is not indeed the truth."

Evangelical Alliance.

ANNUAL WEEK OF UNITED AND UNIVERSAL PRAYER,

JANUARY 6—13, 1884.

The usual West-end meetings in London will be held daily at STEINWAY HALL, LOWER SEYMOUR STREET, PORTMAN SQUARE, commencing at 11.30 each morning.

The following is the programme for the week:—

MONDAY, January 7.—*Praise and Thanksgiving:*—For our calling and election to the divine favour, our merciful preservation during the past year, and all the gifts of God's kind providence; for the blessing of peace and quiet in the earth so largely enjoyed by the nations; for the greatly enlarged opportunities of preaching the Gospel to mankind; for the power of the Holy Spirit given to efforts for the conversion of souls in different lands; for the removal of stumbling-blocks to religion and morality in answer to united prayer; for the greater interest taken in the systematic reading of the Bible. Psalm ciii. and cxlv.; Psalm l. 23; 2 Chron. xx. 20—29; Eph. i.; 1 Peter i. 1—9; 1 Samuel ii. 1—10; Deut. xxxii. 1—10; Philip. iv. 1—9; Isai. xii. Chairman: Sir HARRY VERNEY, Bart., M.P. Address by the Rev. E. H. BICKERSTETH, M.A., Vicar of Christ Church, Hampstead.

TUESDAY, January 8.—*Confession of Sin, and Prayer for Cleansing and Renewal:*—Of national sins,—intemperance; desecration of the Lord's-day; increase of the love of pleasure; wide-spread impurity; misuse of prosperity; imperfect acknowledgment of God's

hand under any recent chastisement; indifference to God's Word; open antagonism to things holy. Of personal sins,—unfaithfulness to God's calls; defects in patience, in mutual love, Christian activity and zeal in God's service, in consideration for the needy, the ignorant, the lost. Prayer that God the Holy Ghost may convince men everywhere of sin: entreaties for pardon, renewal, full surrender to God, whole-hearted obedience and devotion to God's service. Psalm li.; Isai. lviii.; Lam. iii. 40—42, 56—58; James iv. 1—17; 1 Cor. iii. 1—23; 1 John i. 5, ii. 11; Matt. iii. 1—12; Rev. iii. 14—22; Jerem. ii. 1—7, and iii. 12—14. Chairman: E. BAILEY, Esq. Address by the Rev. J. R. WOOD, Minister of Upper Holloway Baptist Chapel.

WEDNESDAY, January 9.—*Prayer for Families and Instructors of Youth:*—For parents, —that they may be deeply impressed with the importance of instructing and training their children and households in the principles of God's Word, and leading them one by one to Christ. For children and young people,—that they may be saved from the contamination of idle and immoral habits, inspired with reverence for God's Word, and regard for the authority of those over them in the Lord; for God's blessing on all efforts made to reclaim vicious and neglected children, and to bring up the young in the principles of sound and useful Christian education, in habits of temperance and purity; for the universities and schools, public and private, and for their teachers; for the increased influence of Young Men's Christian Associations; for Sunday-schools, and other similar work. Gen. xviii. 17—19; Deut. vi. 1—9; Isai. liv. 1—10; Judges xiii. 8—25; Psalm lxxviii. 1—8; Prov. viii.; Ephes. vi. 1—18; Philip. ii. 3—16; James i. 2—15. Chairman: GEORGE WILLIAMS, Esq. Address by the Rev. H. GRATTAN GUINNESS.

THURSDAY, January 10.—*Prayer for the Church of Christ:*—That it may be purified from its many corruptions and sins, that its members may be filled with the Holy Ghost, realize more largely their unity in Christ, and be more careful to manifest that unity before the world in friendly recognition of one another's gifts, in zeal for the evangelization of the world, and for the furtherance of all that is pure, lovely, and of good report; that the spirit of party may die out, and the mind of Christ be represented in His members; that the Church may be brought to cultivate a more earnest expectation of the Lord's coming, and preparation for it; for all ministers of the Word, pastors, evangelists, and Church workers. Isa. lxiv.; 1 Cor. iii.; John xv. 1—19; Matt. xxv. 1—13; Col. iii. 1—15; Eph. iv. 1—16; 1 Thess. v. 14—24; 1 Cor. xii. 12—26; Rev. xxii. 12—21. Chairman: General Sir GEORGE MALCOLM, K.C.B. Address by the Rev. FILMER SULIVAN, M.A., Vicar of St. Matthew's, Bayswater.

FRIDAY, January 11.—*Intercession for the Nations:*—For national rulers, and all in authority; for the enactment of just laws and the removal of such as are favourable to vice, cruelty, and ungodliness; for the prevention of war, and for deliverance from the plots of wicked men; for the cultivation of mutual respect, forbearance, and good-will; that the spirit of infidelity and lawlessness may be subdued; for the spread of wholesome literature and the counteraction of immoral propaganda; that the opium traffic may be abolished; for a continued blessing on the efforts made to promote temperance and social purity, and for the devout observance of the Lord's-day. 1 Tim. ii. 1—8; Psalms lxvii. and cxliv.; Isai. xxxii.; Rom. xiii.; 1 Peter ii. 13—25; Prov. xvi. 1—17; Hosea xiv. Chairman: The Right Hon. the LORD MAYOR, M.P. Address by the Rev. J. MONRO GIBSON, D.D., Minister of St. John's Wood Presbyterian Church.

SATURDAY, January 12.—*Prayer for Missions at Home and Abroad:*—That the Lord of the Harvest may send forth more labourers into His harvest endued with power from on high; that those who are sent may be preserved from danger, may be given great boldness to proclaim Christ's Gospel among nominal Christians, Mohammedans, and the Heathen; that many souls may be won to Christ from among God's ancient people Israel; that the various missionary agencies may be under the manifest guidance of the Holy Spirit; that Christians in general may have a deeper sense of the obligations to make known the Gospel to all people; that young converts may be established and built up in the faith of Christ, and that an earnest and intelligent native ministry may be raised up throughout the mission field. Matt. ix. 36—38, and xxviii. 18—20; Rom. xi. 25—36; Mark iv. 3—20; Acts ii. 29—41; Joel ii. 23—32; 1 Thess. i. 2—10. That the blessing of God may abundantly rest upon the Conference of Christians of various nations (postponed from last year) to be held (D.V.) in September next in Stockholm. Chairman: DONALD MATHESON, Esq. Address by the Rev. E. E. JENKINS, M.A., Secretary of the Wesleyan Missionary Society.

Collections will be made after each meeting. Special contributions are also invited towards defraying the large expenses necessarily incurred in promoting the observance of the Week of Prayer throughout the world.

The South London Branch of the Alliance have arranged for meetings daily during the week: Metropolitan Tabernacle, Monday, at seven: Lecture Hall, Wesleyan Chapel, Brixton Hill, Tuesday, at half-past seven; Lecture Hall, Presbyterian Church, Clapham Road, Wednesday, at half-past seven; Lecture Hall, Denmark Place Chapel, Cold Harbour Lane, Thursday, at half-past seven; the School-room, St. Matthew's, Brixton, Friday, at half-past seven; the School-room, York Street Chapel, Walworth, Saturday, at half-past seven. The addresses will be given by the Revs. J. A. SPURGEON, W. SPILSBURY, Dr. MCEWAN, Dr. STANFORD, N. A. GARLAND, and P. J. TURQUAND.

Among the numerous series of meetings to be held in various parts of the metropolis, the following may be specially mentioned: Exeter Hall (arranged by the Young Men's Christian Association), daily, Saturday excepted, at one o'clock; Conference Hall, Mildmay Park, daily —mornings at eleven o'clock, and evenings at seven o'clock; Centenary Hall, Bishopsgate Street (arranged by the Young Men's Christian Association), daily, at one o'clock; St. Paul's, Onslow Square (Church Room), daily, at five o'clock, but on Saturday at half-past seven.

All who arrange for the observance of the Week of Prayer are requested to communicate the results to the Secretaries of the British Alliance, 7, Adam Street, Strand, London. It is specially desired to have a complete list of the places in foreign countries where meetings are held.

PROCEEDINGS OF COUNCIL.

The usual monthly meeting of Council was held on Thursday, December 13th; the Treasurer in the chair. The Scriptures were read by the Chairman, and prayer was offered by the Rev. C. Skrine.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Miss Griffith, Clapton.
Rev. J. S. Bright, Dorking.
Mrs. Bright, Dorking.
Rev. Peter Thompson, Dorking.
Mrs. Thompson, Dorking.
Rev. A. Everett, Dorking.
Rev. E. Lombe, B.A., East Dereham.
Geo. Cozens Prior, Esq., Southsea.
Miss Bayne, Ryde.
T. Dashwood, Esq., J.P., Ryde.
Rev. Isaac Lloyd, Ryde.
Mr. Walter Daunton, Ryde.
Julius S. Jeffreys, Esq., Sandown.
A. Brock, Esq., Sandown.
Col. Birney, R.E., Sandown.
Archibald Nisbett, Esq., Sandown.
General Count Alex. Bobrinsky, Kensington.
R. Kaye Puckle, Esq., Brighton.
Mrs. Puckle, Brighton.
Thos. Martin, Esq., Brighton.
Mrs. Martin, Brighton.
Alfred Warren, Esq., Brighton.
Dr. Hawksley, Brighton.
Mrs. Hebbert, Brighton.
Mrs. Charsley, Brighton.
Mrs. Cox, Brighton.
Miss Daniell, Brighton.
Rev. M. C. McCormick, Brighton.
Miss Dudley, Brighton.
Mrs. Burgess, Brighton.
Wigram Money, Esq., Brighton.
Miss Hughes, Brighton.
Mrs. Jones, Brighton.
Mrs. Fitzgerald, Brighton.
Mrs. Bowron, Brighton.
Mrs. Gunn, Brighton.

DEPUTATION WORK.

Mr. Arnold reported that, on November 13th, he had visited Dorking, where a drawing-room meeting was convened by the Rev. H. C. & Mrs. Sturdy at St. Paul's Vicarage.

On behalf of General Field, Mr. Arnold stated that meetings had also been held at Ryde and Sandown, in the Isle of Wight, and also at Brighton. General Field was now at Plymouth on deputation work.

RELIGIOUS LIBERTY IN SWITZERLAND.

A letter was read from Col. Von Buren, President of the Swiss Branch, enclosing translations of their memorials to the President of the Swiss Republic, and also to the Council of State, on the subject of religious liberty in Switzerland. The Council desired that their best thanks be given to Col. Von Buren for his communications.

CHRISTIAN UNION IN SINGAPORE.

The Secretary reported the receipt of a letter from Singapore, stating that Christians in that place were about to form themselves into a branch of the Evangelical Alliance.

STOCKHOLM CONFERENCE.

Communications were read from the President and Secretary of the Swedish Branch of the Alliance, expressing the satisfaction of their Committee that this Council had accepted their invitation for the Conference. Letters were also read from several of the Foreign Branches, stating that they cordially accepted the invitation from Stockholm, and that they heartily desired to co-operate in making the Conference successful.

DEPUTATION WORK.

During visits to the Isle of Wight and Brighton in November and December, Lieut.-General Field, C.B., held several meetings, convened by the kindness of friends, at which addresses were given on the principles and work of the Evangelical Alliance. On the 8th November, a public meeting was held in the Odd Fellows' Hall, Ryde; and on the 10th, a drawing-room meeting at Sandown, at the residence of Mr. and Mrs. Jeffreys. Mr. and Mrs. Luxmore Wilson, at Brighton, kindly gathered many Christian friends together on the 26th November; and on 1st December, another drawing-room meeting was convened by Major-General and Mrs. Basden.

On the 10th December, General Field visited Plymouth; and on the 11th, at the house of Mr. and Mrs. C. Bulteel, Stonehouse, a drawing-room meeting, largely attended, was held. On the 12th, a second drawing-room meeting was kindly convened at their house by Mr. and Mrs. Square; and on the 14th, at Torquay, in the Young Women's Christian Institute, a public meeting took place. As a result of these meetings, a deeper interest in the Alliance and its work has been awakened; a large number of new members have joined the society, and the associations have been more firmly established at the different places.

Evangelistic addresses and Bible readings were also, at the request of friends, given by General Field during his tour.

SOUTH LONDON BRANCH.

The monthly social meeting of the committee and friends of this branch was held on Friday evening, December 14th, at Carisbrooke Villa, Upper Tulse Hill, the residence of Mrs. Fletcher Bennett, who hospitably received a large company in her drawing-room. The chair was occupied by the Rev. Dr. John Knowles. The Rev. Marmaduke C. Osborn and the Rev. David Jones engaged in prayer.

A letter was read from the Treasurer, tendering his resignation of the office, which he had held since 1855. Mr. John Corderoy's advanced age and uncertain health were the chief grounds on which he felt compelled, though reluctantly, he said, to relinquish the duties which he had discharged for so many years. Under the circumstances, the meeting considered it would be unkind to press Mr. Corderoy to continue in office; and consequently, his resignation was accepted with expressions of deep regret at the necessity which had arisen for his retirement, and of the most cordial thanks for services faithfully and genially discharged during a period of nearly thirty years. The resolution embodying these sentiments was passed unanimously.

An address on "Zenana Work in India" was then given by Mrs. Smith (of Delhi), who briefly sketched the history of this mission to women in the Zenanas, pointed out the principal features of the work, and referred to several interesting facts proving the gratifying progress which had been made. The women of Delhi were divided into two classes—Mohammedans and Hindus; and Mrs. Smith described the difficulties which beset the missionaries in their endeavours to win souls for Christ. The obstacles were greater in the case of the Mohammedan women than among the lower caste. Still, in many cases, the deep aversion of the former to the name of the Lord Jesus Christ had been overcome by gentle perseverance on the part of the Christian ladies, English and American, who gained access to the Mohammedan women; while the Hindus, who were more easily approached, showed every day signs of increasing knowledge of the truth, very many of them having been brought to the Saviour through this mission agency.

Mr. and Mrs. Corfield, of Madrid, followed with speeches—the former on the work of the British and Foreign Bible Society in Spain, where he had acted as their agent for fourteen years; and his wife on mission work among women, mostly of the poorer class. Mr. Corfield's account of the providential introduction of the Word of God into Spain, in 1868, after that country had been closed to the Bible so persistently, was listened to with great attention. Five thousand copies of the Scriptures, printed by the Bible Society, were about to be put into circulation, when the whole of them were seized by the Spanish Government, and sent, under a police escort, to Bayonne, where they lay for ten years or more. Some men who had read the Bible were banished to Gibraltar. The Revolution of 1868 occurred, and the tide of affairs took a favourable turn; for then the 5,000 Bibles were brought back into Spain, and the expatriated Spaniards, who had been preaching the Gospel at Gibraltar, returned also, and expounded the same truth to their fellow-countrymen. Since that time millions of copies of the Bible had been

scattered broadcast over the land. Mrs. Corfield's description of her mission amongst women in Madrid was very cheering to all Christian workers, especially in Roman Catholic countries, where converts to Protestantism are subjected to severe and protracted persecution. Cases were given of steadfast adhesion to their newly-found faith on the part of Spanish women, both young and old, notwithstanding the opposition of the priests, and even of parents.

Mr. A. J. Arnold (Secretary of the Evangelical Alliance) briefly reported upon the work of the society at home and abroad. Alluding to the opening of Spain to the Gospel in 1868, he remarked that the Alliance was not only instrumental in obtaining the release of the persecuted Spaniards to whom Mr. Corfield had referred, but originated the united committee which sent out the first Christian workers to the country, when the Revolution in 1868 took place.

A hearty welcome was accorded by the kind hostess to all her guests, for whose comfort and entertainment Mrs. Fletcher Bennett had exercised considerate foresight.

NOTTINGHAM BRANCH.

The following report is condensed from a local newspaper:—

The annual general meeting of the Nottingham Branch of the Evangelical Alliance was held on October 22, in the Presbyterian Lecture Hall. The Rev. George Edgcome, M.A., President of the Branch, occupied the chair, and he was supported on the platform by Admiral Sir William King-Hall, K.C.B., the Rev. Dr. Fraser, of London, Lieut.-General Field, C.B., Secretary of the Alliance (who attended as a deputation), the Rev. R. Cowan, the Rev. W. Senior, Mr. Carter (local secretary), etc. The meeting having been opened in the usual manner,

The Chairman, in introducing the deputation, said it would be unnecessary for him to say much to them on the subject that had brought them together, seeing that they had such men to address them as those who were on the platform—men who were earnest Christians, who advocated the Evangelical Alliance on many platforms—never ashamed to advocate the Gospel of Christ. With regard to Christian union, he said that the outlook was very encouraging at the present time, as Christians were gradually beginning to see that they lost power by not being united. If they would read the Epistle of St. John, they would come to the conclusion that it was not a question whether they might or might not, but they would see that it was their duty to foster the spirit of Christian union.

The Rev. R. Cowan moved: "That the report be received, and that it be printed and circulated, with the list of committees appended, as usual."

Admiral Sir William King-Hall, K.C.B., seconded the resolution, and said that this was the third time he had advocated the cause of the society in Nottingham, and there was a better audience than he had yet seen; but he was sure if the work of the society was known amongst the Christian people in Nottingham, the biggest room in the town would not hold them, and the largest platform would not hold the canons, priests, and deacons who would attend. During the time he had attended the meetings of the society he could say that he had never heard a single speaker mention church government. Speaking of the desecration of the Sabbath, he said that one hundred years ago the French did away with the Sabbath, and from that time to this there had been on that country a blight. God had blessed our country with a Sovereign who had reigned over them as a pattern as a mother and a Queen, and as a sympathizing woman; and he asked them to thank God for that blessing. He asked them to stand shoulder to shoulder, and bring the people into the Alliance, and so spread the Gospel truths pure and simple.

Mr. Carter said that he had been informed that that very day Admiral Hall had had the honour to receive from Her Majesty Queen Victoria a photograph of herself, with her autograph.

The Rev. Dr. Fraser moved the next resolution as follows: "That the manifest blessing of God attending the influence of the Alliance in vindicating religious liberty and the religious observance of the Lord's-day, and in fostering the spirit of devotion and evangelical union, warrants our pressing its objects and claims upon our fellow believers." He said that some people inquired, What practical work did this society do? Well, he might tell them that it maintained, propounded, and propagated through England and other countries the real principles of Christian union. He said that they must be imbued with the same conviction of truth, for they could not be in the apostolic fellowship unless they had the apostolic doctrine. He had heard people spoken of as being

"independent." That was a very heathen word in connection with Christianity, for they were all dependent upon one another, and they were dependent upon God for all things; they should have fellowship with God, and fellowship with the children of God. If they only associated with those who agreed with them, they were only, in a roundabout way, agreeing with themselves. There was only one flock and one Shepherd, and it was that which the Evangelical Alliance taught and maintained.

Lieut.-General Field, C.B., seconded the resolution, and in the course of his address he asked them what they thought was the chief cause of the disunion among the people of God that so widely prevailed. He said no doubt there would be different opinions, but his opinion was, because the Lord Jesus Christ did not reign in the hearts of those people. He was put away, as it were, from their allegiance. The speaker afterwards gave an interesting account of the work that was done in foreign countries, and especially in regard to infringements of religious liberty. He concluded by urging those present to join the Alliance.

The resolution was carried unanimously and, after votes of thanks had been passed to the speakers and the Chairman, a collection was made in aid of the funds of the Alliance, and the meeting dispersed.

LANGHOLM BRANCH.

The following report is condensed from a local newspaper:—

The annual meetings of the Langholm Branch of the Evangelical Alliance took place on Nov. 6. In the afternoon there was a prayer-meeting in the School-room of the North U.P. Church, the Rev. Mr. Ballantyne presiding. The Rev. R. Wilson (Glasgow), Rev. J. M'Carthy (China Inland Mission), and the Rev. R. Young (Teviothead), took part in the devotional exercises.

In the evening a *soiree* took place in the Temperance Hall. There was a very fair attendance. Colonel Malcolm presided. After praise and prayer by the Rev. Mr. Scott, tea was served. Thereafter a paraphrase was sung, the Chairman read a portion of Scripture, and the Rev. Mr. Panton engaged in prayer.

The Chairman said it was twenty-five years since the Langholm Branch of the Alliance was formed. There was a great difference since the time he remembered in the feelings with which different denominations regarded each other. He recollected when there was scarcely toleration. They had now five denominations in Langholm, and he did not see why there should not be the most friendly feelings amongst them, although one might prefer a liturgy, and others extemporaneous prayer. They were all Evangelical Churches, he supposed, and they had the same confession of faith, and served the same Lord. The Alliance was making great progress. Just now Luther bulked very largely in the public mind, and he had exercised an amazing and wide influence, much more remarkable than that of any of the other Reformers. He hoped the spirit of the Alliance would more and more prevail.

Mr. Douglas said that when there was most life in the Church, then there was most missionary spirit. In regard to Luther and other Reformers, he thought they were not so much animated by hostility to the Church of Rome, as that a knowledge of Jesus and of the forgiveness of sins, which they thought was hindered by that Church, should be widely known. During the last century, when the moderates prevailed, the Churches in England and Scotland were in a dead condition, from which they were roused by Wesley and Whitfield, and a new and vigorous missionary spirit sprang up. Mr. Douglas then spoke of colportage, with which work he was connected.

Mr. M'Carthy said one of the greatest works of the Alliance was the institution of the Week of Prayer at the beginning of the year. That Week of Prayer was now observed in various parts of China, and to it he attributed the great increase in the contributions in China for missionary work. Mr. M'Carthy then gave some extremely interesting particulars of the state of China, and the idolatry of the people, and their worship of ancestors. He also related several notable instances of conversion, and the great influence which these had had on the people. He sang a verse of the hymn, "There is a happy land," in Chinese.

Mr. Wilson referred to the formation of the Alliance in 1846, and pointed to what he regarded as one of its fruits—the assembling o gether in Glasgow of ministers and office-bearers belonging to all the Churches for the purpose of considering the steps to be taken to reach those who had lapsed from church attendance.

Mr. Young referred to a paper on "Outcast London," which he had read last

week, and which showed the dreadful condition of a large number of people in that great city. He thought our denominational spirit was partly to blame for that, and therefore he rejoiced in the work of the Alliance, as it tended to unite Christians. The Romish Church was united, and was undoubtedly still a great power in the world, and was even now growing in our own land.

On the motion of Mr. Panton, seconded by Mr. Watson, a vote of thanks was passed to the speakers, who had come from a distance. Mr. Watson pronounced the Benediction.

THE FAITHFULNESS OF GOD.

Pressure upon our space in the last two numbers of *Christendom* has prevented our giving a report of the quarterly conference for spiritual edification, held at the Alliance House, on Friday, September 28. The subject chosen for meditation was: "The faithfulness of God,—The believer's security and comfort in trial and conflict" (Psalm lxxxix. 1-18; 1 Cor. i. 9).

The Rev. J an Gritton, D.D., gave the introductory address. He said that the selected passage showed not only that God was faithful, but that His people had great need of His faithfulness, for in these verses there was mention made of various enemies of the Most High, who were also and necessarily enemies of His people; and whenever people had enemies there would come to them trial and suffering. This Psalm discovered a great deal to strengthen our conviction of the faithfulness of God, without a deep sense of which the lot of His people would be very hard indeed. We could never get any healthy, strengthening conviction of the faithfulness of God unless we looked at it from the point of truth, and brought in the question of responsibility as to sin. A painful aspect of modern Christian life was the tendency to refer all our sufferings to the wrong-doings of others, without the sense of personal guilt which the Apostle John spoke of when he said, "If we say we have no sin, we deceive ourselves, and the truth is not in us." We are too apt to attribute to Satan and to our enemies the sufferings brought upon us by our own sin, our want of watchfulness, our giving way to temper, our greediness and worldliness, our failure to deal gently and compassionately with those who were round about us. From all this we turn, with a deeper sense of our need of instruction, help, encouragement, and consolation, to the Word of God, so that the covenant of God may become a greater reality every day, the faithfulness of God a grander fact to us. God was spoken of by St. James as "the Father of Lights, with whom is no variableness, neither shadow of turning." Every promise He had given He would keep. It had been said, there were no "ifs" in the divine covenant. True, when God kept them out; but it was equally true that God did put in "ifs;" His faithfulness could never change ("I, the Lord, change not"). However, in the carrying out of His unchangeable will and purposes, He put in conditions, as appeared in the covenant upon which Psalm lxxxix. turned; and if the thing promised did not come to us, it was because our sins had called the "ifs" into operation, and we had not fulfilled the conditions of the covenant. Amidst the multiplied sorrows and trials of life, we had in the Word of God multiplied assurances. There was a refuge in the very name of the Lord, associated as it was in Holy Scripture with so many distinguishing and most comforting words. This wondrous faithfulness of God, what would be the end of it? Looking back upon God's dealings with us all through life, our cry would be, "Just and true are Thy ways, Thou King of saints!" That would be the end of it. Every trial—the whole dispensation of trial and sorrow and pain—would end with that confession. That would be among the sweetest and most heart-satisfying of our songs when we stood, with all the ransomed ones, in the presence of the King. That would be one of the most stirring motives to perpetual, eternal adoration—after all our failings, all our sorrows—"Just and true have been and are Thy ways, Thou King of saints."

CONTRIBUTIONS RECEIVED FROM OCTOBER 9, 1883.

	£	s.	d.
Miss Isaacs (2 years)	0	5	0
W. Hulbert, Esq.	0	5	0
W. Watson, Esq.	0	2	6
Miss Bullard	0	2	6
Miss Munday	0	2	6
Cardiff Subscriptions, per Rev. P. Maddocks	5	13	6
Miss Lacy	0	10	0
G. B. Hunter, Esq.	1	0	0
Mrs. Hippisley	0	2	6
Mrs. Bell	0	5	0
Miss Bacon	0	5	0
Rev. G. Hamilton	0	10	6
Rev. J. P. and Mrs. Dobson (2 years)	2	2	0
Mrs. Sutton	1	1	0
Southampton Branch, per R. R. Oke, Esq.	6	19	0
F. H. Maberly, Esq., and Mrs.	0	5	0
A. Briggs, Esq.	1	0	0
Rev. K. M. Baker	0	5	0
Joel Cadbury, Esq.	0	10	0
Teignmouth Subscriptions, per Rev. Dr. Jacob	1	10	0
Rev. J. Watson Geddie	0	5	0
Mrs. M. Matthews	0	5	0
Rev. T. H. Brocklehurst, LL.B.	0	10	6

	£	s.	d.
Liverpool Branch, per Dr. Gen.	17	7	11
James Stevenson, Esq. (Don.)	5	0	0
Rev. T. M. Morris	0	5	0
Rev. Percy F. J. Pearce	1	1	0
Rev. J. Hawker	0	2	6
G. F. Ward, Esq.	0	5	6
Miss Franklyn	0	5	6
Mrs. Langworthy	1	1	0
Rev. C. Higgins	0	3	6
Rev. J. R. Cotter	0	10	6
D. W. Wright, Esq., and Misses	0	10	0
Rev. R. K. Elliott	0	10	6
Miss K. Walkington	0	2	6
Miss E. J. Whateley	1	1	0
M. Attwood, Esq.	0	5	0
Rev. W. Smith	0	4	0
Rev. A. Isaacs	0	10	6
Mrs. Bunting	0	10	6
Rev. G. Meikle	0	5	0
Rev. Foster Rogers	0	10	6
A. G. Burnett, Esq.	1	1	0
J. J. Sanders, Esq.	1	1	0
R. W. Sanders, Esq.	0	10	6
Miss Sanders	0	5	0
Miss Sturge	0	10	0
Mrs. W. Roberts	1	1	0
Rev. Dr. Pope	1	1	0
Rev. A. W. Parker	0	10	6
J. P. Goldsmith, Esq.	1	1	0
Rev. H. O. Rattenbury	0	2	6
John Chapman, Esq.	1	1	0
Miss Chapman	0	5	0
The Misses Rowe	0	5	0
Dr. W. J. Square	1	1	0
Rev. H. Smith	0	3	6
Rev. T. Penrose	0	10	0
A. B. Searle, Esq.	1	0	0
Mrs. and Miss Barber	0	5	0
Rev. Horace Noel	0	5	0
Percy F. Lush, Esq.	0	10	6
Montague Lush, Esq.	0	10	6
Miss Lush	0	10	6
C. Gibson, Esq., M.P.	0	5	0
Liverpool Subscriptions (additional), per R. Robson, Esq.	1	0	0
Miss Barton	0	10	0
Miss Rickman	0	10	0
The Misses Harrison	0	10	0
Mrs. Lionel Clarke	0	2	6
Rev. J. G. Gregory	0	10	0
Rev. R. Stephenson	0	10	0
Rev. G. Stokes	0	10	0
Sir J. Coode	1	1	0
D. Matheson, Esq., and Mrs.	1	1	0
Rev. C. Graham	0	10	0
Miss Leonard	0	10	0
Miss C. Moore	0	10	0
Rev. W. H. Finney	0	2	6
Mrs. Sweetland	0	5	0
P. Cadby, Esq.	1	1	0
Rev. W. H. F. Hepworth	0	10	6
Miss Nolleth	0	5	0
W. H. Haslehurst, Esq.	0	2	6
Colonel Elphinstone	1	1	0
Reading Branch, per R. Y. Bassett, Esq.	10	5	3
T. E. Parson, Esq.	1	1	0
Sir Wm. Muir, K.C.S.I.	1	1	0
Captain Ross	0	2	6
Miss Logan	1	0	0
Rev. C. B. Symes	0	10	0
A. J. Stocks, Esq.	0	2	6
Miss Morrison	1	0	0
Miss C. G. Morrison	0	5	0
Miss Galbraith	0	5	6
Rev. Geo. Waterman	0	5	0
Rev. G. Tullie	0	5	0
Miss Howey	0	1	0
Rev. Dr. Paterson (2 years)	1	1	0
Dr. J. A. Fraser	1	1	0
J. Nicholson, Esq.	0	5	0
General Graydon	1	0	0
Mrs. Louthean	0	10	0
J. H. Batten, Esq.	1	1	0
W. H. Tarrant, Esq.	0	5	0
Mr. R. Smith	0	2	6
W. M. Garrick, Esq.	1	1	0
Rev. W. M. Paull	0	5	0
Major-General Cooke	0	2	6
South London Branch, per Jno. Corderoy, Esq. (Balance.)	15	12	8
E. J. Everett, Esq.	1	1	0
H. Wardle, Esq., and Mrs.	2	2	0
S. Field, Esq.	0	10	6
Mr. G. Lumb	0	2	6
Mr. E. Sheldrick	0	2	6
A. Penfold, Esq.	0	5	0
Thos. P. Muff, Esq.	0	10	6
W. Trewent, Esq.	0	2	6
Miss Daniels	0	2	6
Rev. T. Gowanlock	0	5	0
Mr. A. Rosaldson	0	2	6
Rev. Principal Douglas	0	10	0
Rev. Prof. Robertson	0	10	6
Miss Houstoun	0	2	6
Mrs. Watney	1	0	0
Sheffield Subscriptions, per J. Wilson, Esq.	4	2	6
Weston-super-Mare Branch, per Surg. Gen. Theobalds	12	14	6
Gen. Sir Geo. Malcolm, K.C.B.	0	5	0
Rev. S. Naish	0	10	0
Mrs. E. Pelly	0	5	0
Rev. J. Long (2 years)	1	0	0
John Harrison, Esq.	1	1	0
H. W. Maynard, Esq. (2 years)	1	1	0
Miss A. E. Gray	0	5	0
Miss L. Griffith	0	2	6
C. Karly, Esq.	1	1	0
J. Taylor, Esq.	1	1	0
Lt.-Col. and Mrs. Sandilands	0	10	0
Rev. E. W. Moore	0	10	6
H. Vere Pearson, Esq., and Mrs.	1	1	0
R. Beddow, Esq.	1	1	0
Mrs. Culling Hanbury	5	0	0
Rev. James Philip	0	2	6
Miss F. Knox	1	10	0
Miss Bogle	0	10	6
Mrs. Crews	0	5	0
Mrs. Hitchcock (Don.)	2	6	6
Rev. J. G. Hetsch	0	5	0
Captain Helby	0	10	0
Mrs. Bishop	0	5	0
Mrs. Daniels	0	2	0
A. Lee Leish, Esq.	0	5	0
Miss Gurney	0	2	6
Rev. A. Bryson	0	5	0
J. Jenkins, Esq.	0	10	6
Rev. F. Baldey	1	1	0
Rev. J. Manners	0	10	0
Rev. H. Burton	0	10	0
Rev. A. N. Macray	0	10	6
Oldham Subscriptions, per A. Ure, Esq.	7	0	6
Pastor Just	0	10	6
J. B. Fell, Esq.	2	2	0
Berwick Subscriptions, per Rev. R. Scott	5	8	0
Mrs. Crowder	0	5	0
Mr. W. Hamlyn	0	2	6
Miss Moore	0	2	6
R. Powell, Esq.	0	10	0
Colonel Forster	0	10	0
Adm. Sir W. King-Hall, K.C.B.	1	1	0
Bedford Subscriptions, per Col. Johnston	8	2	6
Mrs. C. Bell	0	5	0
R. M. Tite, Esq.	1	1	0
Rev. W. Page	0	10	6
N. J. Powell, Esq.	1	1	0
Mrs. Filmer	0	10	0
G. E. Morgan, Esq.	1	0	0
R. Francis, Esq.	0	10	0
James Miller, Esq.	1	1	0
Rev. John Stark	1	0	0
A. Houghton, Esq., and Mrs.	0	15	0
Mrs. Carfrae	1	0	0
Rev. B. Wood	0	2	6
Miss Macturk	0	10	0
Rev. Dr. Boyd	0	10	6
Mrs. S. Witts	0	5	0
Mr. J. J. O. Evans	0	2	6
Miss Holt	1	1	0
John Renfry, Esq.	2	2	0
W. P. Austin, Esq.	0	5	0
Miss Heaton Ellis	1	0	0
Rev. H. E. Fox	0	5	0
W. L. Blore, Esq.	0	2	6
Mrs. Gritton	0	5	0
Mr. H. Bell	0	2	6
Miss Annesley	0	2	6
Mrs. G. E. Day	0	2	6
Colonel Gabb	0	10	0
Mrs. Rosher	1	1	0
"A Brother and Sister"	1	0	0
Mrs. Hanson (2 years)	2	2	0
"In memory of S. Hanson, Esq."	2	2	0
Mrs. W. R. Ellis	0	10	6
Mrs. J. S. Elliott	0	10	6
W. Danford, Esq.	1	1	0
R. C. Morgan, Esq. (2 years)	4	4	0
Rev. C. J. Newland	0	2	6
Rev. H. Deck	0	5	0
Mrs. C. Warre (Don.)	1	0	0
Mrs. H. J. Attkinson	2	2	0
R. H. Penny, Esq.	1	1	0
Mrs. Brankston	1	1	0
Mr. George Cooke	0	1	0
Rev. A. Jeffrey	0	2	6
N. E. Whittingham, Esq.	1	1	0
Mrs. Blackwood	0	10	0
Colonel Duncan	1	1	0
Mrs. Wallbridge	0	5	0
H. C. Pierson, Esq.	0	10	0
Rev. Dr. Cooke	0	5	0
J. H. Fordham, Esq.	1	1	0
Captain and Mrs. Dawson	0	10	0
Rev. Dr. Moulton	1	1	0
Mrs. Said	0	5	0
Major-General Ryall	1	1	0
G. R. Hannam, Esq.	1	1	0
Miss Wilson	1	0	0
T. Dashwood, Esq.	1	1	0
Worcester Subscriptions, per J. Gaunt, Esq.	8	3	6
Miss Ross	0	2	6
Alex. Lyall, Esq.	0	2	6
A. Greig, Esq.	0	2	6
Mrs. Greig	0	2	6
Rev. Robert Duncan	0	2	6
Rev. T. S. Connoly	0	2	6
Dr. Lawrence	0	2	6
Mr. A. Strachan	0	2	6
Rev. W. Douglas MacKenzie	0	2	6
Rev. W. Maclaren	0	10	6
R. C. Macfie, Esq.	0	5	0
Rev. A. Lee	0	2	6
Duncan Forbes, Esq.	1	1	0
Rev. A. Campbell	1	0	0
Montrose, per Secretary	0	12	6
Carlisle Collection and Subscriptions, per Secretary	4	12	6
Alva Collection and Subscriptions, per Secretary	4	10	6
Inverness Collection and Subscriptions, per Secretary	5	16	6
Nairn Collection and Subscriptions, per Secretary	1	19	6
Colonel Scythe	0	5	0
Rev. W. Owen	0	5	0
J. C. Croxford, Esq.	0	2	6
Commander Garbett, R.N.	0	15	0
H. Bingley, Esq.	1	1	0
Mrs. J. A. Hankey	1	1	0
Langholm Branch, per W. E. Malcolm, Esq.	6	0	6
W. Hanks, Esq.	0	5	0
Mrs. Gibson, senior	1	1	0
Rev. T. D. Anderson	0	2	6
Rev. J. M. Shirreffs	0	5	0
F. White, Esq.	5	5	0
Keswick Subscriptions, per J. F. Spencer Bell, Esq.	2	12	6
Mrs. Jackson	1	1	0
Miss Harvey	0	5	0
Rev. John Millar	0	10	0
Mrs. Brock	0	10	6
W. Byron Hill, Esq., and Mrs.	1	1	0
W. A. Wace, Esq.	0	10	0
Rev. R. Taylor	0	10	0
C. M. Stevenson, Esq.	0	5	0
Rev. E. L'Estrange Fawcett	0	5	0
J. F. Crosthwaite, Esq.	0	5	0
Rev. James Muir	0	5	0
Rev. D. Lowe	0	10	0
Rev. L. C. A. Mouton	0	10	6
South London Branch, per W. Payne, Esq.	2	7	0
Mrs. D'Arcy	0	5	0
F. E. Fox, Esq.	2	2	0
Reynolds R. Fox, Esq.	2	2	0
Ramsgate Collection and Subscriptions, per Secretary	4	12	3
Ryde ditto	2	14	6
Sandown ditto	2	19	0
Brighton ditto	8	17	8
Plymouth ditto	10	14	0
Torquay ditto	2	2	0
Norwich, per S. Culley, Esq.: Balance of Conference Fund.	21	0	0
Eastbourne: Balance of Collection, Week of Prayer, 1883	0	13	1
BY COLLECTOR.			
Rev. R. S. Ashton	0	5	0
W. Williams, Esq.	0	5	0
Dr. Garlick	1	1	0
A. H. Baynes, Esq.	1	1	0
Rev. J. V. Mummery (2 years)	0	10	0
Rev. F. Tucker	0	5	0
Rev. R. Johnston	0	10	0
J. Sinclair, Esq.	1	1	0
Rev. Dr. Gritton	0	5	0
E. Dawson, Esq.	0	10	0
John Martin, Esq.	1	1	0
M. Martin, Esq.	1	1	0
Mrs. M. Martin	0	10	0
Messrs. Unwin Bros.	1	1	0
FOR "CHRISTENDOM" FUND.			
R. J. Fremlin, Esq.	1	0	0
Rev. R. J. Burton	0	4	0

*** Remittances may be made payable to the order of either of the Secretaries (Lieut.-General Field, C.B., and Mr. A. J. Arnold), or to the Treasurer.

Alliance House, 7, Adam Street, Strand, London, W.C.